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Centennial Celebration  
of the  
Founding of the  
University of Tennessee  
1907



University of Tennessee  
Record, October, 1907



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# UNIVERSITY OF TENNESSEE

## RECORD

OCTOBER, 1907

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CENTENNIAL NUMBER

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## CENTENNIAL CELEBRATION

OF THE

# Founding of the University of Tennessee

JUNE 1 TO 4, 1907.

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In connection with the commencement exercises of the session of 1906-1907, the University of Tennessee celebrated its centennial. The joint occasion observed an elaborate program commensurate with its historical importance. The following invitation had been sent to the state officials of Tennessee and to the colleges and universities of the United States:

*The Trustees and Faculty*

*of the*

*University of Tennessee*

*invite you to be present at the*

*Centennial Celebration*

*of the founding of the University*

*by the State of Tennessee*

*Saturday, June first, to Tuesday, June fourth, inclusive*

*Nineteen hundred and seven*

*Knoxville, Tenn.*

## PROGRAM

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### SATURDAY, JUNE 1

8 p. m. Oratorical Contest of the Literary Societies.

### SUNDAY, JUNE 2

8 p. m. Baccalaureate Address before the graduating classes, (Jefferson Hall)

By Reverend George B. Eager, D. D., Louisville, Ky.

### MONDAY, JUNE 3

10 a. m. Centennial Exercises, (in Staub's Theatre)

2:30 p. m. Inspection of Buildings and Laboratories

5 p. m. Dress Parade, University Campus

8 p. m. Alumni Address (Science Hall)

By Honorable John E. McCall, Lexington, Tenn.

### TUESDAY, JUNE 4

10 a. m. Commencement Exercises (Jefferson Hall)

2 p. m. Class Day Exercises (Jefferson Hall)

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The formal exercises of the commencement and centennial celebration were opened in Science Hall, on Saturday, June 1, at 8:00 p. m., with the oratorical contest between the Philomathesian and Chi Delta literary societies. Rev. Dunbar H. Ogden pronounced the invocation, after which the University Glee Club rendered a group of college songs. In declamation the Philomathesian Society was represented by N. H. Bright and Chi Delta by C. Maueshagen; in oratory the Philomathesian Society was represented by A. M. Burdett and Chi Delta by W. M. Darnall. The successful contestants were N. H. Bright and A. M. Burdett. The judges were L. H. Spillman, Esq., Rev. E. B. Olmstead, D. D., and U. D. Beeler.

The baccalaureate address was delivered Sunday, June 2, at 8:00 p. m., in the chapel in Science Hall, by Rev. George B. Eager, D. D., of the Southern Baptist Theological Seminary, of Louisville, Ky. In view of this address and the University's general invitation to the public, the evening services were sus-

pendent in most of the city churches. The order of the exercises was:

|                             |                            |
|-----------------------------|----------------------------|
| Invocation .....            | Rev. E. B. Olmstead.       |
| Choir .....                 | "We Praise Thee, O God."   |
| Solo .....                  | Mr. Harry Swetland.        |
| Hymn .....                  | "Nearer, My God, to Thee." |
| Prayer .....                | Rev. R. L. Bachman.        |
| Solo .....                  | Mr. Kyle Jenkins.          |
| Scripture Lesson .....      | Rev. Walter C. Whitaker.   |
| Trombone Solo .....         | Mr. Joseph Hicks.          |
| Baccalaureate Address ..... | Rev. George B. Eager.      |
| Benediction .....           | Rev. Walter C. Whitaker.   |

Dr. Eager's address. "The Citizen Prophet," was based upon the text, "I ordained thee a prophet unto the nations," Jeremiah 1:5, and impressed those who heard it as being characterized throughout by sanity and strength and a lively human interest.

The exercises of Centennial Day, Monday, June 3, were observed as indicated in the following program:

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#### ORDER OF PROCESSION

Chief Marshal, Col. Andrew H. Nave

The procession formed in the  
Skating Rink, Cumberland Avenue, near Gay Street  
at 9:30 a. m.

#### FIRST DIVISION

Students of the University

C. C. Durkee, '07, Marshal

Freshman and Sophomore Classes

(in military formation)

Roscoe Word, '06, Marshal

Freshman, Sophomore, and Special Classes (women)

Freshmen, Sophomores, and Specials (men)

Junior Class (women)

Junior Class (men)

Senior Class (women)

Senior Class (men)

Graduate Students

Junior Law Students

Senior Law Students

Medical and Dental Students

*University of Tennessee Record***SECOND DIVISION**

Professor J. D. Hoskins, Marshal

Alumni of the University

Faculty of the University

**THIRD DIVISION**

Professor R. M. Ogden, Marshal

Representatives from Preparatory Schools  
Representatives from Colleges and Universities**FOURTH DIVISION**

Professor Charles A. Perkins, Marshal

Board of Trustees of the University

State and City Officials

Deans of the University

Clergymen and Speakers

President of the University

The Governor of Tennessee

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**ORDER OF EXERCISES**

Staub's Theatre, 10 o'clock a. m.

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Processional March, "Festival" ..... BöhmInvocation by Rev. Dr. James Park

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**SONG, "TENNESSEE"**

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F. M. DARNALL

(Air of "*Watch on the Rhine*."

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**I.**A song bursts forth from loyal hearts,  
From loyal lips the accent starts;  
Come raise your voices in a song,  
In concert high your notes prolong.

CHORUS.

O Tennessee! O Tennessee!  
Our hearts will ever turn to thee;  
Thy honor, glory, fame, abroad we sing,  
With gladsome souls we tribute bring.

II.

Our Alma Mater, Tennessee,  
Let thy bright star our beacon be.  
Oh may thy glories never fade,  
Nor harm thy sacred walls invade.

CHORUS.

O Tennessee! O Tennessee! (etc.)

III.

"When college joys and college lays  
Have faded with their maker's days,  
When Sol's swift wheels have made us old,  
And college life's a tale that's told,"

CHORUS.

O Tennessee! O Tennessee! (etc.)

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## Addresses of Welcome in Behalf of

The Faculty: President Brown Ayres.  
The Board of Trustees: Hon. Joshua W. Caldwell.  
The Alumni: Hon. Seymour A. Mynders.  
The Department of Public Instruction: Hon. R. L. Jones.  
Music—"Prelude and Siciliana, Cavalleria Rusticana" ..... *Mascagni*

## Responses from Other Institutions

For the State Universities of the East: President George E. Fellows, Ph. D., LL. D., University of Maine.  
For the State Universities of the West: Dean Edward A. Birge, Ph. D., Sc. D., LL. D., University of Wisconsin.  
Music—"Entre Acte" (Coppelia) ..... *Delibes*  
For the State Universities of the South: President John W. Abercrombie, LL. D., University of Alabama.  
For the Higher Institutions of Tennessee: Vice Chancellor B. Lawton Wiggins, M. A., LL. D., University of the South.  
Music—Paraphrase, "Lorelei" ..... *Nesvadba*

## Centennial Address

His Excellency, Malcolm R. Patterson, LL. D.,  
Governor of Tennessee

Music—Serenade, Caprice ..... *Bendix*

Benediction by Rev. Dr. John H. Frazee

March—Aida ..... *Verdi*

Music by Crouch's Orchestra

While the centennial exercises were in progress President Ayres received the following telegrams:

DENVER, COLORADO. June 3rd.

*Pres. Brown Ayres:*

Please accept my best wishes and congratulations upon this Centennial Day.  
J. R. NEAL.

MEMPHIS, TENN. June 3rd.

*Dr. Brown Ayres:*

Thomas B. Collier and all loyal friends of Tennessee send greetings to their beloved Alma Mater. Duty alone keeps them from her Centennial Celebration.  
H. H. HANNAH.

At 2:00 p. m. the museums, laboratories, and shops of the University were open for inspection by visitors.

At 5:00 p. m. the cadet battalion gave a dress parade on the campus, and was reviewed by Governor Patterson.

The annual address before the alumni by Hon. John E. McCall, of Lexington, Tenn., judge of the United States district court for the western district of Tennessee, is given later in this number of the RECORD.

At 9:00 p. m., in Barbara Blount Hall, an elaborate reception was tendered by President Ayres and the faculty to the alumni and distinguished visitors, including Governor M. R. Patterson; Rev. George B. Eager, D. D., of the Southern Baptist Theological Seminary, of Louisville, Ky.; Hon. R. L. Jones, State Superintendent of Public Instruction, of Nashville; President George E. Fellows, of the University of Maine; Dean Edward A. Birge, of the University of Wisconsin; President

John W. Abercrombie, of the University of Alabama; Vice-Chancellor B. Lawton Wiggins, of the University of the South; Judge John E. McCall, of Lexington, Tenn.; Dr. Chas. W. Kent, of the University of Virginia; Professor Chas. S. Brown, of Vanderbilt University, members of the Board of Trustees, Alumni and friends of the University from different parts of the State, members of the graduating class, and others. In the receiving line were Mrs. Brown Ayres, Miss Anna Gilchrist, Mrs. Chas. E. Wait, Mrs. James D. Hoskins, Mrs. Samuel M. Bain, Mrs. Andrew H. Nave, and Mrs. Chas. E. Ferris. The reception hall, parlors, dining-room, and veranda were tastefully decorated for the occasion. A very large number of guests were present.

The final exercises were held on Tuesday, beginning at 10:30 a. m., in Jefferson Hall. After the procession in academic costume from Science Hall to Jefferson Hall, the order was as follows:

Music

Invocation

PRESIDENT'S ANNUAL STATEMENT.

Music

ADDRESSES BY REPRESENTATIVES OF THE GRADUATING CLASSES

*ACADEMIC DEPARTMENT*

ELVIN GIBSON STOOKSBURY, of Forkvale, Tennessee  
The High School, the Greatest Need of the State and University

JOSEPHINE REDDISH, of Knoxville, Tennessee  
A Plea for the Intellectual Side of College Life

Valedictory

Music

*LAW DEPARTMENT*

JAMES McDONALD SHEA, of Knoxville, Tennessee  
The Present Epoch of Our Democracy

SAMUEL RANDALL CROWELL, of Unionville, Tennessee  
In the Shadow

Valedictory

Music

PRESENTATION OF GRADUATES

*IN ACADEMIC DEPARTMENT*, by the Dean

*IN LAW DEPARTMENT*, by the Dean

CONFERRING OF DEGREES AND DELIVERY OF DIPLOMAS BY THE PRESIDENT

Degree of Master of Science awarded to  
SAMUEL HENRY ESSARY (B. S. University of Tennessee, 1897)  
of Knoxville, Tennessee

Music

## ANNOUNCEMENT OF HONORS AND SCHOLARSHIPS

*IN ACADEMIC DEPARTMENT*, by the Dean

FACULTY SCHOLARSHIPS awarded for highest standing in the Freshman Class to Harry Russell Newton, of Hill City, Tenn.; Sophomore Class to Ernest Preston Lane, of Morristown, Tenn.; Junior Class to Louise Gifford Turner, of Knoxville, Tenn.

ALLEN PRIZE MEDAL in mathematics, to Fessington Carlyle Lowry, of McMinnville, Tenn.

THE BENNETT PRIZE, awarded for best essay on Principles of Free Government, to Robert Lee Klutts, of Ripley, Tenn.

*IN THE LAW DEPARTMENT*, by the Dean

FACULTY PRIZE SCHOLARSHIP, awarded for highest standing in the Junior Class to Hugh Erskin Kelso, of Madisonville, Tenn.

SECOND FACULTY PRIZE to Henry Lee Williford, Jr., of Memphis, Tenn.

HU L. McCLUNG PRIZE, awarded for best work in Moot Court to John Jackson Hays, of Mountain City, Tenn.

THE EDWARD THOMPSON COMPANY PRIZE, awarded for best thesis to Benjamin Caswell Ogle, of Trundles Cross Roads, Tenn.

THE AMERICAN LAW BOOK COMPANY PRIZE, awarded for highest standing in the Senior Class to James Seddon Allen, of Memphis, Tenn.

Benediction

Music by the Crouch Orchestra

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## GRADUATES

## ACADEMIC DEPARTMENT

With Degree of Master of Science

SAMUEL HENRY ESSARY, (B. S. University of Tennessee, 1897), of Knoxville, Tennessee

Thesis: Life Histories of Three Species of Colletotrichum  
With Bachelor's Degree

JAMES WHITE ABEL, of Chattanooga, Tennessee, Bachelor of Arts

Thesis: The Effect of Certain Paving Materials on Iron

IRENE GERTRUDE BEARD, of Knoxville, Tennessee, Bachelor of Arts

Thesis: The Royal Writers of France

VASSAR SULLIVAN BRIGHT, of Trenton, Tennessee, Bachelor of Scientific Agriculture

Thesis: A Study of the Cotton Plant with Reference to Breeding and Selection

WILLS GOULD BULLOCK, of Mount Pleasant, Tennessee, Bachelor of Science in Civil Engineering

Thesis: Design of a Concrete Arch

- HERBERT CARLTON, of Farmington, Tennessee, Bachelor of Science in  
Electrical Engineering  
Thesis: Test of a Three-Phase Induction Motor
- ELBERTA CHUTE, of Knoxville, Tennessee, Bachelor of Arts  
Thesis: Cicero's Banishment
- WARREN HOOVER CONVERSE, of Chattanooga, Tennessee, Bachelor of Science  
in Civil Engineering  
Thesis: Design of a Reinforced Concrete Chimney
- GEORGE DAY DODSON, of Humboldt, Tennessee, Bachelor of Science  
Thesis: The Continental System of Napoleon Bonaparte
- KATHLEEN MAVOURNEEN DOUTHAT, of Fayetteville, Tennessee, Bachelor of  
Arts  
Thesis: Sketches of German Minnesingers
- CHARLES CHESTER DURKEE, of Knoxville, Tennessee, Bachelor of Science  
in Mechanical Engineering  
Thesis: A Study of Naphthalene in Coal Gas
- MABEL AGNES FAIR, of Knoxville, Tennessee, Bachelor of Science  
Thesis: Some Wheat Flours and Their Use in Yeast Breads
- EUGENE FRANKLIN FULLER, of Morristown, Tennessee, Bachelor of Scien-  
tific Agriculture  
Thesis: Studies in the Life History of Guignardia Bidwellii
- JOHN EDINGTON GILBREATH, of Madisonville, Tennessee, Bachelor of Arts  
Thesis: The Treaty-Making Power of the United States and the  
Doctrine of States Rights
- MABEL LYELLE GILDERSLEEVE, of Johnson City, Tennessee, Bachelor of  
Science  
Thesis: The History of the French Academy
- MARY ELIZABETH GILDERSLEEVE, of Johnson City, Tennessee, Bachelor of  
Science  
Thesis: Women Writers of France
- JAMES MOSES GRAINGER, of Knoxville, Tennessee, Bachelor of Arts  
Thesis: The Ethical Teaching of Robert Browning
- JOSEPH HAROLD GRAINGER, of Knoxville, Tennessee, Bachelor of Science  
in Electrical Engineering  
Thesis: The General Distribution of Artificial Light in a Knoxville  
Public Building
- FRANCIS CAROLINE GRAVES, of Cuero, Texas, Bachelor of Arts  
Thesis: The History of the Faust Legend
- JAMES BLAINE HEIM, of Knoxville, Tennessee, Bachelor of Arts  
Thesis: Martin Luther and his Writings
- MAUDE HITE, of Gallatin, Tennessee, Bachelor of Science  
Thesis: The Food Value of Corn Meal, Illustrated by Practical  
Receipts
- QUEENIE MCCONNELL, of Chattanooga, Tennessee, Bachelor of Arts  
Thesis: The Reforming Work of Czar Alexander II

- WILLIAM EDWARD SHIELDS McCORMICK, of Knoxville, Tennessee, Bachelor of Science in Civil Engineering  
Thesis: Design of a Reinforced Concrete Dam
- MARGARET McDONOUGH, of Knoxville, Tennessee, Bachelor of Arts  
Thesis: Curves of the Third Degree
- ALVIN RUSH MURPHY, of Fountain City, Tennessee, Bachelor of Science in Civil Engineering  
Thesis: Design of a Reinforced Concrete Gravity Dam
- LAWSON HILL MYERS, of Pikeville, Tennessee, Bachelor of Arts  
Thesis: Icaromenippus: Or Above the Clouds (translated from Lucian)
- THOMAS SNODDY MYERS, of Pikeville, Tennessee, Bachelor of Arts  
Thesis: Compulsory Arbitration as a Means of Settling Labor Disputes
- LAKE ROSS NEEL, of Gap Mills, W. Va., Bachelor of Scientific Agriculture  
Thesis: Bud Variation in the Irish Potato
- RUFUS WALTER PAFFORD, of Mount Juliet, Tennessee, Bachelor of Science in Civil Engineering  
Thesis: Design of a Reinforced Concrete Arch
- JOSEPHINE REDDISH, of Knoxville, Tennessee, Bachelor of Arts  
Thesis: Cyclo-Symmetry and the Sigma Notation
- JAMES HOWELL RICHMOND, of Cumberland Gap, Tennessee, Bachelor of Arts  
Thesis: Ship Subsidies and the United States Merchant Marine
- ELVIN GIBSON STOOKSBURY, of Forkvale, Tennessee, Bachelor of Science  
Thesis: The Reconstruction Period in Tennessee
- HENRY NEWTON TOWNSEND, of Memphis, Tennessee, Bachelor of Science in Mechanical Engineering  
Thesis: A Study of the Effects of Changed Compression in a Gas Engine
- DAISY WADE, of Brinkley, Arkansas, Bachelor of Arts  
Thesis: The Personal Element in Goethe's Poems
- JULIA DOYLE WALKER, of Dyersburg, Tennessee, Bachelor of Science  
Thesis: The Mineral and Sanitary Analysis of Knoxville Water
- PAUL WORK, of Knoxville, Tennessee, Bachelor of Arts  
Thesis: Diophantine Analysis
- With Degree of Pharmaceutical Chemist
- CHARLES EDGAR McCONKEY, of Mount Vernon, Tennessee, Pharmaceutical Chemist  
Thesis: The Assay of Hyoscyamus and its Preparations
- CHRISTOPHER COLUMBUS THOMAS, of White, Tennessee, Pharmaceutical Chemist  
Thesis: The Assay of Belladonna and Its Preparations.
- FRANK MORRELL, of Saint Clair, Tennessee, Pharmaceutical Chemist  
Thesis: A Study of Aconite and an Assay of Its Preparations

LAW DEPARTMENT

With Degree of Bachelor of Laws

- EDWARD EVERETT ALEXANDER, of Jackson, Missouri  
Thesis: The Force of State Statutes in Federal Tribunals
- JAMES SEDDON ALLEN, of Memphis, Tennessee  
Thesis: The Force of State Statutes in Federal Tribunals
- STOKES BUCHANAN, of Knoxville, Tennessee  
Thesis: The Force of State Statutes in Federal Tribunals
- ERNEST ROSS COCHRAN, of Knoxville, Tennessee  
Thesis: The Force of State Statutes in Federal Tribunals
- SAMUEL RANDALL CROWELL, of Unionville, Tennessee  
Thesis: The Force of State Statutes in Federal Tribunals
- RAMON BURTON HARRISON, of Powder Springs, Tennessee  
Thesis: The Law and Lawyer in Literature
- JEHU JACKSON HAYS, of Mountain City, Tennessee  
Thesis: The Force of State Statutes in Federal Tribunals
- GEORGE BOOTH MALONE, JR., of Memphis, Tennessee  
Thesis: The Force of State Statutes in Federal Tribunals
- BENJAMIN CASWELL OGLE, of Trundles Cross Roads, Tennessee  
Thesis: The Force of State Statutes in Federal Tribunals
- JAMES McDONALD SHEA, of Knoxville, Tennessee  
Thesis: The Force of State Statutes in Federal Tribunals
- THOMAS PINKNEY SUMMERS, of Mooresburg, Tennessee  
Thesis: The Force of State Statutes in Federal Tribunals
- WILLIAM PERRY TOMS, of Knoxville, Tennessee  
Thesis: The Force of State Statutes in Federal Tribunals
- IRVIN ARMSTEAD VINCENT, of Fall Branch, Tennessee  
Thesis: The Abutting Property Law in Tennessee
- OMER ROLLIN WOODS, of Knoxville, Tennessee  
Thesis: The Force of State Statutes in Federal Tribunals
- ROSCOE WORD, of Jackson, Tennessee  
Thesis: The Force of State Statutes in Federal Tribunals

## CENTENNIAL AND COMMENCEMENT ADDRESSES

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### President's Annual Statement

The close of the Centennial year of the University of Tennessee finds it in a condition justifying great satisfaction on the part of its friends and those having a part in its conduct. At no time in its history has the outlook for the future been so bright; at no time has its relation to the people of the state and to all the educational interests been so cordial and so close. There is every reason to feel that the University has at last come into its own and that henceforward there will be little difficulty in securing such substantial support as will enable it to be developed in a manner both fitting and satisfactory.

The enrollment of students during the past session has not differed greatly in the regular courses from the enrollment of the preceding year, but there was a marked increase in the number of students in the agricultural short course, thus making the aggregate number in attendance here on the Hill greater than last year by a total of fifty. There has been a marked improvement in the preparation of the incoming students, enabling us to grade them somewhat better and more uniformly than heretofore. Increased rigidity of requirements, both for admission and for passing from class to class has had something to do with limiting the increase in attendance. This result is natural, but we believe that, owing to the steady improvement of the secondary school system of the State, it is only temporary.

There have been a number of great improvements in the material equipment of the institution since the last commencement. The large addition to Estabrook Hall has been completed and the engineering departments have been moved into it. With the original building it constitutes one of the best plants of the kind in the Southern States. Orders are now being placed for considerable additions to the equipment of apparatus in engineering that will add greatly to the effectiveness of the work in those departments in future years.

The addition of the funds to the Agricultural Experiment Station by the act of Congress known as the Adams Act, has enabled the workers in the experiment station to secure all immediately needed apparatus for the investigations they have now in hand, and has provided for additional investigations and assistants as needed. This act provides an increasing income yearly so that the development of the work of scientific investigation in agriculture can go on without the obstacles that have been encountered in the past. This is cause for great satisfaction.

The members of the agricultural faculty have continued and extended their efforts to benefit the farmers in various portions of the State, both by co-operative experimenting and by institute work. A large extension of this work in Middle Tennessee is now under way. The improvement in the organization of the agricultural courses and in the work of instruction has been continued and is reflected in a splendid *esprit de corps* and enthusiasm of the agricultural students. There has been quite a boom in the attendance on the short courses, and it is anticipated that in future years this year's numbers will be greatly increased.

The most significant and gratifying event in the history of the University during the past year has been the appropriation by the legislature of \$100,000 for the biennial period to be expended in accordance with the bill introduced by the Board of Trustees. Our thanks are due to the many friends of the University in all parts of the State and in all creeds and all parties. By this general support was clearly brought out the recognition of the fact that the University stands for nothing less than the whole citizenship of the State.

Plans are now being very carefully matured for the expenditure of the money appropriated. A new building will be erected immediately for the use of the agricultural department and closely related sciences; the other buildings on the hill will be properly repaired and modified to afford much needed space for class rooms. New professorships have been established and will be filled before the opening of the new session. Among these will be chairs of Mining Engineering and Metallurgy, Geology and Mineralogy, Physics, Agricultural Education and Animal Husbandry. The establishment of the departments of Mining Engineering and Geology will greatly strengthen our Mining Engineering course and put it at the very front among southern colleges. Adequate equipment will be provided for these subjects

and we expect to build up here immediately a strong school of mines. The separation of the subjects of Physics and Electrical Engineering, will greatly improve the already strong course in Electrical Engineering. The addition of the specialist in Animal Husbandry will give the emphasis to that subject which the large stock interests of the State demand. By the department of Agricultural Education we hope to prepare teachers of agriculture for the county high schools and to help in the solution of the problem of the rural school.

All of this and more is made possible by the State appropriation. But this does not exhaust the good fortune that has come to us within the past year. The national congress has provided for increased appropriations to the land grant colleges and we will begin to receive the benefits of this increased appropriation on July 1st. Many difficult problems in the operation of the University will be solved by the annually increasing appropriations to be received from that source.

Taken altogether this is a time for the most optimistic view of the future of the University. The State and the Nation have provided the means to carry out the carefully laid plans of the administration; an able faculty will labor zealously for the perfection of the courses of study. The rest lies with the students. If they will appreciate the efforts that are being made in their behalf and in large numbers seize the opportunities offered to them, the return to the State and Nation will be very great. Let us hope that the youth of Tennessee will show themselves equal to all that is expected of them and prove that they are worthy of the pioneer stock from which they are descended.

## BACCALAUREATE SERMON

George Boardman Eager, D. D., Louisville, Ky.

### THE CITIZEN PROPHET.

*I have ordained thee a prophet unto the nations—Jeremiah 1:4.*

Modern thought with its historical method has rediscovered Jeremiah for us. He is no longer the weeping prophet of the traditional view, but in a unique sense he is The Citizen Prophet, charged with a message from God to his own people and to the nations round about. Re-studied in the light of this fact the book of Jeremiah becomes freshly charged with human interest and luminous with lessons for our times. Humanity, it is well said, outgrows its priests, but not its prophets. Sacerdotalism is a thing we can live without, but the seed of God within us creates kinship with the Infinite that answers wherever the voice of man rings true to the things of God. The human heart speaks like a harp-string beneath the touch of one having the gift to interpret God and the soul. The true prophet is he that has this gift. He is an interpreter, a man who speaks for God and for his brother man. Wherever one arises having this vocation, the hearts of true men sooner or later answer to his influence as the viol to the bow. This finds ample illustration, though seeming contradictions, in the life and ministry of Jeremiah.

Autobiography is always interesting, and the book of Jeremiah is largely autobiographical. No writer of the Bible takes us with such frankness and intimacy into his inner life. Not only are we permitted to hear his discourses, oral and lyric, the outpourings of his heart in prophetic utterance; but even to pass behind the scenes into the holy of holies of the prophet's life. We see and hear the very throbbings of his heart; perceive the motives and emotions of the heroic soul, as he struggles oft-times single-handed with his recreant people and with the unto-ward events of his times. If there is a night of gloom when we hear him wailing out, "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" still his weeping endures

but for a night, and the eventful days of his life are spent in brave fidelity to God and devotion to duty. If, amidst universal unpopularity his patriotic hopes are quenched at last and his life goes out like a smouldering taper in the obscurity of an Egyptian dungeon; yet after all, in the fulfillment of the divine purpose, he proves "a hammer and a fire" to his untoward generation, a herald that never misses his mark, and a planter of imperishable truth—a far-sighted, history-making master-builder. We can see clearly to-day that in the gross darkness that covered the people, he was a burning and shining light that left his passage through the world, not only lurid in his day, but luminous for all time and history.

Surely, if the judgment of posterity could atone for contemporary opposition and neglect, Jeremiah might well have wherein to glory; for, as we see it, he was the center and rallying-point of all who were on the side of Jehovah in his life-time; and he is to-day the recognized central point in the entire religious history of Israel. He stands out as the one shining landmark where the overthrow of the national religion becomes the starting point for the religion of the individual, where the old covenant engraved on tables of stone gives place to the new that is written on the fleshly tablets of the heart.

For these and other reasons Jeremiah is preeminently worthy of our study to-day, when the very air is vocal with calls for the prophet, rather than the priest, and for The Citizen Prophet and such heroic civic service as is inspired by a vision of God and duty.

I have thought it not amiss, therefore, to ask you to come with me to-day for a brief study of Jeremiah, as 'The Citizen Prophet; and to consider, first, the Prophet himself in relation to his mission; second, the Power that sent him forth on his mission; and, lastly, such lessons for our own times as the story of his life may be found to contain and suggest.

1. *The prophet in relation to his Mission.*

The name, Jeremiah, is suggestive here. It means etymologically "The Lord shooteth forth." Jehovah is conceived of as the mighty Projector and the prophet himself as the projectile slung forth by God to the appointed mark. Who gave him this name? I do not know. It may have been Hilkiyah, his priestly father; or the mother in Israel to whom he cried in a crisis of

darkness: "Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth!" Or it may have been that he gave himself the name, after the character of his mission and his times had been disclosed to him. At any rate the name seems symbolic and prophetic of the man and his mission. Then this view is borne out by his *history*. At first, certainly, and from first to last at times, he seems to have thought of himself as one slung helplessly forth upon the ill circumstances of his times, a reluctant minister to an unsympathetic people. He cursed the day of his birth. Even power, if he becomes conscious of it, is pain to him. "My heart is shattered," he cries, "and all my bones are aching from the Lord." He recognizes a double resistance to be overcome, the resistance of temperament and the resistance of circumstance. He was to do two seemingly impossible things, to prevail against a misgiving within that makes him as shrinking as a child, and against the whole course of outward events that fills him with unutterable foreboding. No sooner does the divine call sound in his soul, "I have ordained thee a prophet unto the nations," than he cries, "Ah! Lord God! behold I cannot speak; for I am a child;" and then, as if anticipating his hostile reception at the hand of the people, he remonstrates, "I am no usurer, yet every one of them doth curse me!"

You see essentially the same thing reflected in his realistic account of his call: "The word of the Lord came unto me, saying, Before I formed thee I knew thee, before thou camest forth out of the womb I set thee apart; I have ordained thee a prophet unto the nations." Here the vivid sense finds utterance that God from the first, before he was born, meant him for this work. In no other does this conviction, this sense of the divine imperative in the soul, work so unaided and yet so overwhelmingly. He was never, as many servants of God are, rewarded by a sense of fitness and power. Often his mission was pure pain to him, it stung and burned the man. Then he was denied the cheering sight of results. No walls were to arise for him. No ovations of gratulation were to be his. What an Iliad of woes, what a tragedy, his life was! We see some men intoxicated, steadied, exultant, under the sense of being men of destiny, men of divine appointment. Hear Caesar apostrophizing the ship in the storm, "Fear not, thou bearest Caesar!" Look at Napoleon borne along resistlessly for a time by a kindred feeling. Recall Mohammed and his electrifying slogan, "There is one God, Allah, and Mohammed is his

prophet!" Contrast the spirit of Jeremiah with that of these men; or with, what for us is more significant, the spirit of an Isaiah, or a Paul. Isaiah exults in his mission. "Here am I, send me!" is his jubilant response. And Paul glories in his calling as the Apostle to the Gentiles. We hear him crying, "I magnify mine office!" Not so Jeremiah. He seems to say, "Here am I, Lord, subject to your will, but I'd rather be anywhere else." He had no appetite, no conscious aptitude, no sense of natural equipment for his work. The special message of God to him which comes at the conclusion of his call, and which is twice repeated in substance, presents him as a solitary, besieged city, amidst his people. "For behold I have made thee this day a defenced city, against the whole land, against the kings of Judah, against the priests thereof, and against the people of the land." The image is profoundly significant, for Jeremiah's lot was to fling himself directly against the mistaken patriotism of his generation, in behalf of the righteousness that is above all considerations of country. His prophetic mission was to oppose all hopes of national independence, and, not only to rebuke his people's sins and disloyalty to Jehovah, but to proclaim and justify Judah's humiliation under the power of Babylon, Jehovah's battle-axe. But he stands here between this unwelcome outer life of universal unpopularity and opposition, and an inner life of irresistible inspiration. If he is led to cry, "Lord God! I cannot speak, for I am a child," the divine voice rings in his soul, "Say not that I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak." If he falters still from fear, the word comes, "Be not afraid because of them; for I am with thee to deliver thee, saith the Lord. They shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee."

If he is tempted to say, "I will not make mention of Him, nor speak any more in His name," then, he declares, "There is in mine heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain."

There is no more splendid instance in all history of a man standing alone in utter fidelity to duty, for God and righteousness, against a whole people, against the whole course of contemporaneous events, against even his own inner sense of unfitness for his mission. The reluctant man, ordained to perform an un-

welcome mission, performs it, and performs it gloriously. This leads us to our second subject of inquiry:

2. *The power that sent this man forth on his mission.*

The question naturally arises in view of these facts of the case, what was the power that against such odds sent this man forth on his mission? What was the power behind the bullet that made it carry to its mark?

This is the interest and pathos of the man's life and character, that, even though so disabled by temperament and circumstances, in spite of his softness and shyness, his easy tearfulness and defect of originality, and his strange capacity for provoking rather than winning men, he had the strength so to stand alone, in this mighty battle for the right, to give such brave witness in every crisis for God and truth, and in the end to achieve such a victory and bring about such results, as have given him recognition at last as among the greatest, if not *the* greatest, of the prophets. What was the dynamic that thus hurled this shrinking man forth and so sustained him on his solitary mission, when rotten and hostile kings were on the throne, when the prophets of Israel and Judah were a bad lot of plagiarists and unhealthy dreamers, when prophets and priests were alike corrupt and profane, and the people loved to have it so; and when this whole corrupt mass was united in unholy alliance to fight against him, the one true prophet of Jehovah—what was it, that in the teeth of such odds, sent and sustained him on such a mission?

Primarily and generically, beyond question, it was this unconquerable conviction of a divine call to this work. A voice sounded in his soul that was louder than the misgivings of temperament and all the contradictions of adverse circumstances. That voice avouched itself to him as the voice of God: "Before I formed thee I knew thee; and before thou camest forth from the womb I set thee apart; I have appointed thee a prophet unto the nations." Here is the sense clear and definite, and as real as consciousness, that, before he was born, God meant him for this work; he was created for it, set apart and appointed unto it, and so no matter what it cost him, or how it cut across the grain of temperament, he must do it.

Let us note in passing that predestination here, as throughout the Old Testament, was predestination to service, not to salvation. The word of the Lord, "Lo I have called thee, I have ap-

pointed thee beforehand," meant to Jeremiah existence in the divine purpose for service. We may well recall and compare with it the significant conception of "The servant of Jehovah" in Isaiah, and our Lord's own immortal words to his disciples, "Ye have not chosen me, but I have chosen you and ordained you, that you should go and bring forth fruit and that your fruit should remain." Then let us notice, also, that Jeremiah did not yield, did not accept the divine appointment without a struggle. Not at first only, but later, after he had entered upon his work, when the difficulties of his mission had thickened about him, he shrank from his task, tried even to slink away from it. Who that has read them aright can ever forget the pathetic words in which he pleaded to be permitted to abandon his people and his work? "Oh that I had in the wilderness a lodging-place of a wayfaring man; that I might leave my people and go from them! for they be all adulterers—an assembly of treacherous men!"

Let us try to understand this cry. It is not a longing for solitude. It is a frank, human utterance of a sigh to be sent where one may enjoy the interests of life as a transient, without bearing its burdens and responsibilities as a citizen. It is what many a one is found sighing to be permitted to do to-day, to muse, and chat and sing with you, but not to touch your conscience or pain you; to go to some retired place, "far from the madding crowd's ignoble strife" where he may be an artist, or a poet, or a guest, but not a prophet; where he will not be called to love men with a breaking heart and to reach out after them savingly, but only to feel the interest and thrill of life without being put to the strain of prolonged and intimate acquaintance with its sorrows and struggles. "O that I might leave my people!"—that is the incipient prophet's cry.

But God had sent Jeremiah, as he has sent many another, not to watch life from a balcony, but to jump into the thick of it—to share it, to be a man among men, a resident, not a tourist, a citizen prophet, not an itinerant preacher; and so a patriot's heart and a patriot's lot were to be his, to grow familiar with men and their lot, to know even their treachery and their hate, their sorrows and their sins. Under that call at last he flung himself, or found himself flung, into the full current of the life of his times, a man among men, to feel at once his judgment more hopeless and his love more deep and keen, never again to keep pen or lip, nerve or brain, idle, and in the end to experience something of

vicarious suffering, to become proto-martyr and antetype of the Lord Jesus Christ. It is but another way of stating the fact, then, to say it was the spirit of Christ in the prophet that was the constraining and impelling force, the power behind the ball that sent him to his mark.

But it is not enough to give this broad, generic answer to our inquiry. Let us seek to break this force up into its elements. What were the elements of this spirit, of the great masterful conviction, that informed and inflamed and moved the man in the accomplishment of his mission? I venture to mention three.

1. *A vivid sense of the reality and individuality of sin.*

A prophet must begin there, or not at all. He must face the facts, and sin is a cardinal fact of human life. Jeremiah recognized sin as a fact in the life of his own people, the chosen people of Jehovah; and he foresaw the doom that was impending. Contrast him with the spurious prophets around him: "They deal lightly with the hurt of my people, crying peace, peace, when there is no peace." See the type of piety of the times—material prosperity and a purely formal or sentimental profession of religion. "The nation that had the covenant and the temple couldn't be doomed," they said. But Jeremiah knew better. Avarice was the national temper and vice. They read in the book of the law, just rediscovered, "Observe the ritual and all is well," and they settled down into a complacent and sordid ritualism. Then they regarded life superficially, sensually, with unblushing curiosity. "Stick to your pulpit, speak no treason!" no doubt they cried; but he cried aloud and spared not, "Look at the facts! You are sinners!" Yea, and he pressed home upon them the helplessness of their case: "Can the Ethiopian change his skin, or the leopard his spots? No more can ye learn to do well, who have learned to do evil." Then when they tried to escape responsibility and screen themselves behind the law of heredity, crying "The fathers have eaten sour grapes and the children's teeth are set on edge," he replies in words that represent the first clear emergence in history of the doctrine of individual responsibility for sin; "Thus saith the Lord, ye shall no longer say the fathers have eaten sour grapes and the children's teeth are set on edge; but *the soul that sinneth it shall die.*" Then he was very definite at times in dealing with the actual, specific sins of the people. He denounces their worldly-religious life, clearly perceiving that nothing so robs

character of all high qualities as this unholy combination. He charges them with fatal indifference to social sins. "You are so familiar with such sins you have lost the power to blush!" "Away with your pretenses as 'the chosen people of God!'" A second element that wrought mightily in his ministry was:

2. *A profound sense of the inexorableness of the law of character.*

Character, he saw, has its single season—that gone and it is like last year's blossom that never came to fruit. He seemed to feel, as none of those about him felt it, the swiftness and irretrievableness of time, when character and repentance are concerned.

How the cry of the recreant people in the land of captivity smites him! "The harvest is past, the summer is ended, and we are not saved!" Ah! how swift the summer is! How repentance, that joy of angels, how even the gospel of the grace of God, has its season! "The stork in the heavens, the turtle dove, know their time, but Israel doth not know, my people do not consider!" Another element of power, was:

3. *The prophet's Christ-like identification with his people.*

What a blessed thing it was for the sequel that God did not heed his cry to be permitted to leave his people! When once that was settled, he was with the people from first to last, taking their reproach as his own, and sharing the full penalty of their sins, thus becoming in a true sense the sin-bearer as well as the conscience of his people, the forerunner of the Christ along the *via dolorosa*. Ah! what a tender heart was his and he loved his people with the whole of it. Then God gave him also a sensitive conscience. In the union of these he learned that saddest of lessons, how much a human soul may suffer for others even when they are unappreciative and unresponsive. O the tragedy of it, to be the only conscience of those you love, to feel their sins as you know they do not feel them, and to be alive to the inevitable judgment that is coming! What mother, what father, has not felt something of what that is! Given a loving heart and a quick conscience, and there comes the inevitable capacity for suffering. It is always pain to love. Every degree of love means more pain. The higher the love is, the truer this is of it. So, though as yet there were no marks of nails on hands or feet, and no thorns on the brow, Jeremiah felt to the full the spiritual distresses, before he shared the physical penalties of his people. Bitter as the long

seige was which he shared with them, and terrible as the national overthrow was at last, these were not his chief sufferings. Of him, as of his Master, it was true, "the sufferings of his soul, were the soul of his sufferings." And is it too much to say that it was for Jeremiah's sake that Israel was not destroyed? If the city was not saved, the people were.

Another significant appeal, or prayer of the prophet is found in the fourteenth chapter. "O thou hope of Israel, the Savior thereof in the time of trouble, why shouldst thou be as a sojourner in the land, and as a wayfaring man that turneth aside to tarry for the night? Thou, O Lord, art in the midst of us, leave us not." The two chief words here are the same as in the prayer already noted, the word for "wayfaring man," and the word for "lodge" or "inn," a place to pass the night in. He prayed, then, that God would not be to the people what he himself had prayed to be to the people. It was a common idea of Semitic peoples that God would come down in the night as a guest, visit the people in occasional theophanies. Now Jeremiah pleads that he would not be such a god, but a fellow, a citizen-god, just as he was constrained at last to be a citizen prophet.

Just what he anticipated in answer to his prayer we do not know—or how he expected his yearning to be fulfilled, what form his God would take. But one thing we know, He took at last one form of which is recorded by Luke, "And it came to pass in the days of Caesar Augustus,"—you know the rest. That has become history; now the desire of the prophet, the desire of all nations has come, the Savior of his people, the Lord Messiah, the Light that lighteth every man that cometh into the world. And you remember how this child, of whom Luke writes, when grown and knowing Greek and Roman civilization, was tempted with the kingdoms of the world and the glory thereof, but like Jeremiah, he chose to become one of the people. You recall the record, how he bore in his heart all their sicknesses and sorrows, not so much for truth's, as for love's sweet sake; how he consorted with publicans and harlots, fulfilled all righteousness, cleansed the temple, brought the gospel of the kingdom of heaven even into economical conditions, the unjust steward, the laborers in the vineyard, these are the figures by which he sought to express his gospel; yea he came even nearer still, accomplished and tasted to the dregs a spiritual substitution long before he experienced the physical, thus securing for us, not exemption, but redemption. "Behold

the Lamb of God which beareth," beareth already, "the sin of the world!"

In this respect at least, we may all be Jeremiahs, in the courage, strength, and love that make heroes of the humblest and most shrinking, in the fidelity to God and truth and our highest ideals, which will make us in a vastly different age, in no mean degree, citizen prophets.

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## ADDRESS BEFORE ALUMNI ASSOCIATION

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Judge John E. McCall, A. B., '81

*Mr. Chairman, Ladies, and Gentlemen:*

It is a genuine pleasure to be present and participate in the exercises on this occasion. It affords one an opportunity to renew those most pleasant friendships formed in college days, and to meet with others who have come to, and gone from, the University before and since that time.

Moreover, an especial interest attaches to this hour, because of the fact that the University has now reached in the period of its existence the century mark, and these exercises may, therefore, well partake somewhat of the nature of a celebration of the One Hundredth Anniversary of the University of Tennessee.

And may we not with profit pause just here for a moment and briefly review the achievements of a century more pregnant with things accomplished in the material, scientific, and intellectual world, than that of any other like period within the annals of recorded time?

The mind is almost bewildered in an effort to recount the wonderful things wrought within the past century. Can one hope for like progress in the hundred years we enter upon now?

Who among us would be so bold as to prophesy that we shall not progress by leaps and bounds, and as far outstrip the past century in development in every walk of life as has the one just passed outstripped those gone before?

Each passing moment selfishly seizes all the wisdom and experience of the ages, and instantly converts and appropriates them to its own use. With this process of arithmetical progression, the power of this moment for successful undertaking, augmented by all the accumulated wisdom of the world, equips this generation for successful effort as no other generation was ever equipped.

The light of the ages shines with ever increasing effulgence full upon our pathway, and the wildest dreamer cannot depict the heights which may be attained within the coming century.

The institution of learning which now holds its one hundredth commencement exercises was founded when the patriots of Valley Forge and Bunker Hill had scarcely doffed their uniforms; when all Europe was in the throes of revolution, and the far East was a sealed book. It was in its swaddling clothes when the civilized world trembled beneath the tread of the armed host that followed and did the bidding of the great Napoleon. To her classic walls came the news, fresh from the field of Waterloo, that the hitherto unconquered Corsican had seen the flower of the French army driven from that sanguinary battle-field, and himself a prisoner and an exile. His capture and subsequent banishment tended to steady the nerves of panic-stricken Europe, and with this came, in a measure, peace and tranquility.

The map of that country which for years had been fashioned to suit the ever changing whim of this god of war, now came to be more permanently fixed, and from it there has been but little change.

England, France, Germany—indeed all the European governments, with the possible exception of Russia—turned their talents and energy to upbuilding and development, instead of tearing down and destroying. From Waterloo may be dated the era of peace and the beginning of a well defined purpose, which now has happily taken so deep a hold upon the nations of the earth, to abandon, or at least to discourage, war waged for mere conquest, and to settle international disputes by arbitration rather than by the sword. This is the era of the peacemaker's war against war.

Europe, since Waterloo, has been a mighty force in contributing to the wondrous progress in every walk of life.

The doctrine that the least governed people is the best governed people has found lodgment in the minds of European rulers and statesmen, and the fruits of this wholesome doctrine are to be found everywhere.

Even Russia, cold, calculating, despotic Russia, has had the attention of her rulers and those versed in statecraft called sharply to the fact that a people will not always bow the neck to the selfish yoke of despotism.

This great country, stretching from the Baltic to the Behring Sea, embracing vast territory in two continents, until quite re-

cently had doggedly maintained an autocratic government, and stubbornly disregarded the cry of her people for relief, ever turning a deaf ear to their oft-repeated supplication to participate in the administration of their own government.

The government that stifles the voice of its people, that suppresses independent thought and action, that inflicts cruel and inhuman punishment for trivial offenses, will always need a Siberia for the banishment, as exiles, of its outraged, oppressed, and discontented subjects. So it is, and has been, in Russia. Here is a country with a flag, but without volunteers for its defense; with millions of subjects, but without patriots; with unlimited resources, but unavailable in the hour of sore distress.

Such tyranny cannot endure under the blaze of Twentieth century civilization. This Russia has learned, but not until the fall of Port Arthur, and her great armies were driven out of Manchuria or captured, and her magnificent navy annihilated in the Japan Sea by the army and navy of a little strip of country composed of numerous islands lying along her eastern shore, and known by the high sounding title of the "Japanese Empire." Then came from the throne at Moscow a proclamation extending limited self-government to the people.

This is but the beginning. Russia will yet be free and enjoy the blessings vouchsafed to a free and independent people.

Whence comes this new world power? Japan for ages sat on the bosom of the seas, wrapped in the contentment born of seclusiveness and self-satisfaction; looking beyond her own limited confines for neither aid nor ideas, and withholding from the outside world whatever of good she selfishly possessed and enjoyed.

Within the memory of many of those who are present this evening, a United States warship, under Commodore Perry cast anchor off Yokohama and induced the rulers of that little country to open their ports to our commerce. Thus the commercial world for the first time peeped into Japan, and Japan peeped out into the great world.

Fancy, if you can, with what amazement these people who had lived pent up for ages gazed out upon the magnificence, and grandeur, and power that lay all about them. The rapidity with which the little brown people seized upon and improved their new opportunities can best be known by reading the short history of that country for fifty years.

The western civilization rapped at the door of Tokio and was admitted. The guest proved so charming, so attractive, that the quaint host forthwith opened wide her doors to the world and bade them enter. She welcomes and adopts our learning in the arts and sciences. She tolerates our religion, and fashions after the best the world has produced since Adam. With what success she has done this, the history of but yesterday graphically depicts. When recently wronged by one of the old and great world powers, Japan challenged her adversary to a measurement of swords upon the battlefield, the world stood aghast at such audacity. The Mikado against the Autocrat of all the Russias. It could be but a short, sharp contest, and so it was. When the roar of the cannon subsided, and the smoke of battle cleared away, the Russian army was in full retreat toward Petersburg. And her navy! O, where was she?

"Ask of the winds that far around,  
With fragments strewed the sea."

Thus it is, a country no larger than the state of California, satisfied for ages with her own learning and idolatry, after fifty years of participation in modern civilization, wins her spurs by force of arms upon sea and land and proclaims herself mistress of the Eastern Seas.

Writers who affect the role of prophets are saying some queer things of the future of Japan. In a recent issue of one of the popular magazines there is an article on this subject calculated to cause one who is in the least skeptical as to the prowess and future of our own beloved country to pause and ponder. It is pointed out that Japan is now busily engaged in preparing for a conflict with the United States for the mastery of the Pacific Ocean and the far East. This particular writer, possessed of a vivid imagination, points out how Japan will, without notice, destroy and sink our battle ships while en route to the Phillipines in the Bay of Yeddo, the very place where Perry first opened Japan to the world.

This is quickly followed by an assault and capture of Pearl Harbor and the occupation of the Hawaiian Islands. Then fall our fortifications along the Pacific coast, and the tramp of Japanese soldiers is heard for the first time upon American soil. In the meantime, the fleets of the United States in the Atlantic while hastening to the West through the Panama Canal, are blown up and out on dry land by these little people from the East, and this

great government, with its then one hundred and twenty-five millions of people, will be helpless at the feet of Japan, suing for mercy and for peace.

This would, indeed be a new experience for us. It is probably based upon the assumption that the United States will sleep, as it were, in fancied security, and allow its navy to become antiquated, and rust, while Japan is constantly enlarging hers. The premise is wrong. Your Uncle Samuel sleeps, if at all, with only one eye at a time—the other is always upon the gun.

If, and when, it transpires, the great Mississippi will flow into lake Itaska, the sun will rise in the West, and the laws of nature will be reversed and declared to be unconstitutional.

But I digress. I am reciting a few of the great events of the past, and not prophesying as to the future.

Within the past decade, Western civilization hailed at the gates of Manila. After a most remarkable naval engagement, wherein the Spanish fleet afloat in Manilla Bay was sunk or captured by our own fleet under Commodore Dewey, the gates of the city opened wide, and the stars and stripes now float where for centuries the Spanish flag had waved.

We are in the Philippines rightfully or wrongfully, and whether rightfully or wrongfully, we are there to remain, at least until the work we were sent to do has been performed. That work, in short, is to firmly plant Western civilization along the shores of Luzon, and to water and nourish it until that nude and benighted people shall learn to clothe their bodies, to cultivate their minds, and as a free and independent people, to govern themselves.

This duty should not, and will not, now be shirked or abandoned.

In the name of Liberty, for an oppressed people living at our southern doors, we waged the war with Spain. Under Providence, and by might of arms, this far away archipelago fell within our control. We defeated and drove out the power which had ruled that people, and upon which they had relied for centuries. Spanish power had been stricken down, and the Philippines left to the mercies of the marauder and the adventurer, unless the strong right arm of Uncle Sam should sustain and protect her.

We have undertaken the work, and we will not turn back. What we have heretofore undertaken has been performed, and we will not fail now.

Tradition and history, more or less unreliable, tell us that

learning and religion had their birth in far away Egypt; that hand in hand, they journeyed along the Mediterranean Sea through Western Europe hitherward, tarrying for ages in Europe, until bold, brave Columbus transplanted them to our eastern shores. It had required more than six thousand years for these handmaids of civilization to make the journey from the Nile to the Mississippi. But in her journey around the earth, civilization within the last century has slept no more, nor loitered on the way. From the great Mississippi to Manila, the work has been pushed onward by the young giant of the Western Hemisphere, and the last half of the circuit of the globe has been made within an hundred years, and within the history of our Alma Mater.

Africa alone is unexplored and uncivilized. At her benighted gates the civilized world is rapping.

Not within your time, or mine, but as God reigns and truth lives, darkest Africa will be entered, and the torch of civilization will yet light up the pathway of her one hundred and fifty million people. Then it will be that the Sun of Light and Learning will have journeyed to the East by the way of the West around the earth.

As has been said, both in development, and in the march of civilization around the earth, much more has been achieved in the century just passed than in all the ages going before. Within the century, the young Republic of the Western Hemisphere has entered the arena of the world powers, and contributed more to this wonderful progress than all the other nations of the earth combined. The citizenship of this republic has been the pioneer and blazed the way westward. The flag of the United States has led; all others followed.

From thirteen struggling colonies, organized into as many sovereign states, confederated for the promotion of the general welfare, has grown a nation of forty-six sovereign, indestructible states, and fashioned into indissoluble union.

Her citizens, encouraged by the assurance of life, liberty, and the pursuit of happiness, have turned their energies and intellects towards utilizing everything in nature, whether below, on the surface, or above the earth, to the use of man, and the betterment of the world.

To the impulse born of a sense of personal liberty, and the right to have and enjoy the earnings of one's own toil, the Government of the United States has added momentum. It has pro-

moted individual effort by protecting the inventor, and reserving to him the rewards and fruits of his inventive genius.

Induced to enter these inviting fields for research and development by our patent laws, the scientists are, and have been, diligently exploring the hidden and mysterious storehouses of all nature, and applying their contents to the use of mankind. To the laboratories and workshops of the United States may well be attributed the matchless success which marks the progress of the last hundred years.

For ages mankind had observed and known that water was converted into steam by heat, and yet, not until the commercial world grew tired and impatient with dragging articles of commerce along the highways overland by muscle, or casting them upon the waters consigned to a sail boat which was dependent upon the uncertain winds of the seas for its movements, did there evolve from the brains of a Robert Fulton the first steamboat. Not until the busy, hurrying world grew restless while waiting for information upon which success so much depended, did a Morse annihilate distance and time and give us the telegraph, by which intelligence with the rapidity of the lightning's flash is now transmitted by metallic wire to every corner of the habitable globe. The telegraph wire scales the loftiest mountains, skirts the valleys, rests upon the ocean's bed, and stands ready to protrude its nose into the business of everyone. And now comes the wireless telegraph, transmitting intelligence between distant points through space.

Our mail routes had become too few, and our fast mail trains ran too slow, when Bell came to the relief and gave to us the telephone. What a revolution followed! Great business transactions are consummated by word of mouth, while the contracting parties sit in their respective offices a thousand miles apart. Momentous matters of state are settled in a brief conversation, while the diplomats in interest take their tea in the luxuriance of their own homes. There are over eight million telephone instruments in use, and seven million miles of wire connecting them. It has brought our great cities into juxtaposition, and converted the country into suburban territory.

I am told that in these latter days, much of the courting among the young people is indulged in over the telephone. This certainly cannot be an improvement over the old way, unless it be to the over-sensitive youth. In this particular science, art, or pro-

fession, the old method had much to commend it, and I am not sure that the telephone method does not possess much to condemn it.

The slow process of separating the seed from the lint greatly impaired the cotton industry of the South, when Whitney gave to the world the cotton gin, and now we are growing and marketing twelve million bales of cotton in the United States annually, clothing not only ourselves, but a large part of the world.

The two oceans are welded together by steel bands, over which millions of freight and passengers are transported annually, covering a distance in six days that only fifty years ago required as many months, fraught with untold hardship and peril. These transcontinental highways have grown old, and the American mind yearns for something new. Our millions of passengers and freight must pass by water from the East to the West without doubling Cape Horn, and so now the United States is just entering upon the construction of the Panama Canal.

The cost in men and treasure in the construction of this,—perhaps the greatest undertaking in the world's history—no man can foretell, and yet, it is promised complete within ten years.

Under the magic spell of the century just passed our great cities have grown so rapidly that their population lives and transacts business in structures that reach the clouds, and travels in railways tunnelled beneath them, and still the streets are thronged with an ever-increasing multitude. Here darkness is banished, and lights almost as dazzling as the sun afford us continuous day.

Under the influence of time and necessity, the conditions of life are constantly changing. With ever varying environment new ideals arise, and even minds and character are affected. One after another new inventions appear and quickly become necessities. As much of life, whether business or social, can now be experienced in an hour as occupied a day before the elevator, telephone, and electric car came into use.

All these things and much more have transpired within the life of the University. First as East Tennessee College, then as East Tennessee University, and now as the University of Tennessee, our Alma Mater, serenely occupying the crest of Barbara Hill, has witnessed, and through her sons participated in these mighty achievements.

But has she progressed *pari passu* with her contemporaries, and met fully the demands of the ever more exacting hour? Has

she been equipped to meet the new conditions constantly arising, and that will continue to arise?

It is true that in the engineering world her sons have constructed a trans-continental railway, tunnelled the Hudson River and built subways beneath New York City.

In the learned professions her sons have stood well at the front, and in the commercial and scientific world achieved success. They have sat as chief executives of states, and their voices are heard in the halls of congress and state legislatures. In short, in all the walks of life, her alumni and under-graduates have contributed honorable parts to the history of the century just closed. Undoubtedly, the pace for the second century of the University will be accelerated. She must face the future, resolute, and with ever-increasing courage. Having toiled upward and onward through her first hundred years to an honorable position, she must take courage from what has been accomplished, and strive for greater achievements.

While heretofore her future has not at all times appeared secure, the way oftentimes dark and cheerless, she enters the first year of the new century loved and sustained by the thousands of old and young men who have been students within her walls. At last she is recognized as a full-fledged educational institution of the great State of Tennessee, as is evidenced by a most liberal appropriation from the public treasury. Thanks to her loyal sons and friends.

Thus committed to the interest of the University, the State must and will hereafter see to it that her necessities are supplied and her usefulness and dignity fully maintained. Her horizon widens, and the scope of her influence for good will be extended in proportion to the wisdom exercised by those directly in charge of her management.

Until within the past few years it has been thought that only those needed to be educated who were to become ministers, lawyers, doctors, and teachers. As to all others, those who knew least could toil best. So sharp, so aggressive, so persistent, has competition become in every line of human endeavor, that the cry comes up from every source for men with technical education.

Young men who desire and hope to meet the demands of the hour must concentrate their minds and energies upon some one branch of learning and master it. He who can do a certain work *better* than any and all others is the man sought after by the busy

and exacting world. He who is *par excellent* in his special line has a fortune at his command. Mediocrity no longer succeeds. "I will try" is but to fail. "I will" are the words. He who uses them and lives up to their full import can know no such word as fail. Young men must be specially educated for the calling or profession to which they expect to devote their lives.

Our institutions of learning must be equipped with competent men and apparatus to impart this technical knowledge. A general education may suffice for the young man who has only leisure, but he who has energy and ambition, must, in these days, specialize if he succeeds. Specialization may narrow the mind, but it will develop to the utmost the resources of the world.

This condition in the Southern States has arisen out of the comparatively new order of things here.

More than a hundred years prior to the Declaration of Independence slaves had been transported to these shores. This traffic had grown enormously. Slave labor was found to be exceedingly profitable in the cotton industry. The Southern states were found to be peculiarly adapted to the prolific growth of this staple. Hence, the institution of human slavery which had fastened itself on the body politic at the time of the establishing of this government gradually gravitated southward, and in time, because of natural conditions, became peculiarly a Southern institution.

Southern white people were divided into two classes, the slave-holding and the non slave-holding. The former constituted the aristocracy, the latter the common people, or "poor white trash."

At the time of the founding of the University, only the aristocracy were able to give their sons and daughters a collegiate education. This class was not supposed to create or develop anything. They did not need to. Their province was to live upon and enjoy the fruits of the labor of other hands, and to so prepare themselves at college as to enjoy the best in the literary and social world. What an ideal life for those who like ease and leisure!

A great revolution came. The bitterest and most sanguinary war of the ages was waged. The institution of slavery was abolished. Three distinct and dependent classes of people were left: The ex-slave owner, high-bred and cultured, now penniless but proud; the poor white trash, who in slavery times was not counted for much, except as a filler; and four millions of ignorant and helpless ex-slaves.

This revolution in social and political conditions brought about a necessity for change in our educational system in the South. Young masters and mistresses were confronted with a stern realization that they must depend upon their own efforts, and in this regard found themselves upon a level with the recent poor white trash.

Thus social caste among the whites was in a measure wiped out, and it became necessary for our colleges to fit young men and women for work, not for leisure. And that necessity has grown with the passing years.

I would not be understood as lightly estimating a classical education, and by that is meant an education that embraces Greek, Latin, Hebrew, and kindred branches. These are indispensable in their way. But a Greek scholar is not needed to locate and construct a great railroad. A Latin scholar cannot dig great canals, nor build structures that touch the clouds. A Hebrew scholar would not be asked, for that reason alone, to erect a great electrical plant, conduct a great commercial enterprise, or manage a great railroad system.

To be learned in the law is not enough in these days. One, to succeed, must be a corporation, commercial, title, patent, or criminal lawyer.

To be learned in medicine is too general. To succeed one must be proficient, either as a surgeon, a physician, or a pharmacist.

The school of engineering must embrace civil, mechanical, mining, and electrical engineering. Indeed, this is an electrical age. This powerful element in nature is in its experimental stage. What developments genius will wring from it, no man can foretell. To the ambitious young man, this field is most inviting. Its fruits will be silver-lined, gold-tipped, diamond-studded.

Tickling the soil with a hoe is no longer farming. One must understand the character of the soil, its chemical analysis, its adaptability to grow certain crops, and the science of its cultivation, if he succeeds in the agricultural world.

The alumni of an institution of learning fix its standard and limit its horizon for power and usefulness both in the educational and business world. Schools can be only as great and useful as are their sons. Their usefulness can extend only so far and no farther than they carry it. That influence for good which is wrought by a college or university upon mankind can generally be

measured by the interest manifested by the alumni in the alma mater. This latter is a point I would impress this evening.

Undoubtedly, the faculty, those who patiently labor day in and day out, in an unselfish and well directed effort to broaden, strengthen and polish the young mind, is the conerstone, and much depends on the thoroughness of this school-room work.

But after all has been done and said that the faculty can do and say within the four or six years, the usual college life, the result for good of this work must depend upon the efforts of those with whom and for whom the teacher has diligently labored, when he goes forth into the busy world to work out his fortune during the years given him here below.

Every college man knows full well how strong are the ties of friendship formed for his fellows, and what an undivided love for and pride in his alma mater moves him on the day he receives his diploma.

If this sentiment for each of his fellows and the institution as a whole could be kept at this same warm glow in all the after years, such an institution would rapidly wax great and strong.

The sons of the University of Tennessee would then frequently make their pilgrimage back to beautiful Barbara Hill at commencement time, again stroll along her graveled walks in the shade of her growing elms, and here and there upon the grassy slopes and terraces tarry, recount the stories of college days, and with voices not now so clear perhaps, sing again those college songs so dear to every college man. When hearts grow faint and eyes grow dim from recalling those happy days of other years, because they are gone forever, and cannot be lived and loved again, then return to the days of real life, and recount the failures and successes of the past, and in glowing terms depict the hopes of the future. How sweet such communion would be, what encouragement it would lend to the individual, and what strength it would bring to the University.

I am not sure that the sons (and shall I say daughters too?) of old University of Tennessee have fully performed their duties in these regards.

While she has accomplished much without any well directed organized effort of her alumni, still, much more remains to be done, and it can be accomplished, surely, with the constant, united effort of her sons and daughters.

Here at the century mark, shall we not take courage and resolve that as the passing years go by, we will return to this Mecca, drink in that new inspiration which old scenes and old memories and old associates always afford?

To the stranger it is a pleasure to visit this beautiful section, but to the man whose hair is growing gray, and who, as a boy sojourned a few years in this beautiful city as a student of the University, the joy afforded when he returns is indescribable; it is deep, it is genuine, and lingers long after the city and her environments are left behind.

God must have especially designed Barbara Hill for a college site. No college campus of which I know in all the world affords a more beautiful natural panorama. No moment for me would be so fraught with happiness if I could again gather about me the young men of the class of '81, and on some moonlight night in the month of June, arrange ourselves along the eastern terrace at the crest of this beautiful hill, and again join our voices in singing "America," "Sewanee River," and "Old Kentucky Home." Alas, this can never be! "There is no returning on the road of life. The frail bridge of time on which we tread, sinks back into eternity at every step we take. The past is gone from us forever. It is gathered in and garnered. It belongs to us no more. No single word can ever be unspoken, no single step retraced." Therefore, it becomes us not to idly weep because we cannot now recall. "A new life begins for us at every second. Let us go forward joyously to meet it. We must press on, whether we will or no, and we shall walk better with our eyes before us than with them ever cast behind."

And yet there are moments in the life of every busy man or woman, when, from sheer exhaustion they seek rest and relaxation. At such times, in the sweet solitude of our homes, the mind wanders back and reviews the past. For me, there is no more delightful memory than the four short college years spent here at the University.

Situated in a country as beautiful and picturesque as that of Switzerland, the beautiful Tennessee ever washes the feet of the eminence on which the University so proudly stands, and away from whose banks of rock and cliff the ever-growing hills, all covered with hemlock and laurel, stretch back to the distant mountains, whose ever-varying crest forms a sky line beautiful to behold, and on whose summits the clouds gather even on the bright-

est day. In the language of Landon C. Haynes: "There I have seen the Great Spirit of the storm, after noontide, go take his nap in the pavilion of darkness and of clouds. I have seen him arise at midnight, as a giant refreshed by slumber, and cover the heavens with gloom and darkness; have seen him awake the tempest, let loose the red lightnings that run among the mountain tops for a thousand miles, swifter than eagles' flight in heaven. Then I have seen him stand up and dance like angels of light in clouds to the music of that grand organ of nature, whose keys seem touched by the fingers of divinity in the hall of eternity, that responded in notes of thunder and resounded throughout the universe.

"Then I have seen the darkness drift away beyond the horizon, and the morn get up from her saffron bed, like a queen, put on her robes of light, come forth from her palace in the sun, and stand tip-toe on the misty mountain tops; and while night fled from her glorious face to his bed-chamber at the pole, she lighted the green valleys and the beautiful river with a smile of sunshine. O, beautiful land of the mountains, with thy sun-painted cliffs, how can I ever forget thee!"

# CENTENNIAL ADDRESSES

Staub's Theatre, Knoxville, June 3, 1907.

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## President Brown Ayres

The exercises of the morning will be opened with an invocation by Dr. James Park, who is the oldest living alumnus of the University of Tennessee, having taken his Bachelor of Arts degree just sixty-seven years ago.

## INVOCATION

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### Rev. James Park, D. D.

Oh Lord, the great, good, and glorious God, we bless Thee that Thou hast seen fit to bring us together this day. We thank Thee, Almighty God, that in Thy good providence Thou hast watched over this institution from its beginning until now, and brought it to its present state of efficiency and welfare.

We bless Thy great and holy name that Thou didst imbue our fathers with wisdom and sound discretion who formed this Commonwealth, and gavest them the power to look forward and to make provision for the youth in the years that were to come, for the education and natural development of succeeding generations.

Now we come before Thee to-day and raise our hearts and voices in humble praise and gratitude to Thee, and acknowledge that we are indebted to Thee for all the benefits of life, for all our domestic happiness, educational and religious institutions, and we pray and beseech Thee that Thou wilt to-day accept of our thanksgivings and praises that we this day and every day of our lives with our lips offer. We have been permitted largely to taste of Thy goodness, and to realize the truth that we have lived always upon Thy fatherly care and devotion, and now we pray and beseech Thee, Almighty God, that Thou wilt grant that this institution be made a blessing to the state and nation and to the world. We thank Thee for all the good that it has accomplished in the years that have gone by, and particularly for the men that it has sent forth to serve God and their fellowmen.

We pray and beseech Thee that the blessing of God may still

abide with us; and make it a greater blessing year by year, and to this end that Thou wilt preside over and direct the Trustees of this institution in all of their duties touching the interests of this University, and lead them always to such conclusions as shall promote its welfare and increase its usefulness.

Bless the President, imbue him with the spirit and with love and with the sound discretion that he may be enabled to administer the affairs committed unto him in such a manner as to continually increase the usefulness and efficiency and power of this school.

Bless the Faculty. Grant, we pray and beseech Thee, Almighty God, that every man be a man of wisdom, a man of understanding and knowledge, and grant that they may, each and every one of them go in and about and before those committed to their charge in such a manner as shall be unto them an example of righteousness and holiness and goodness and truth and purity. And may the benediction and blessing of the Lord God Almighty rest upon the student body now and always. Grant, we pray and beseech Thee, Almighty God, to form their minds and hearts to receive the instruction and to understand, and thus to become better and better prepared for the duties that will devolve upon them in after life, so that, year by year, this institution may send out men and women properly equipped to serve God and their fellow-men.

May the blessings of the Lord God Almighty this day rest upon the universities and colleges and schools represented here.

Now let Thy blessings rest upon us through the exercises of this occasion. May all that we think and do and say redound to the honor and glory of Thy name, and may it be elevating to our fellow-men. With the praise of the glory of Thy grace in Jesus Christ, forever, Amen.

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## FOR THE FACULTY

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### President Brown Ayres

*Ladies and Gentlemen:*

The completion of a century of useful service by an educational institution is an accomplishment that is in every sense worthy of being recognized by appropriate exercises.

We have therefore thought proper to arrange for to-day such

a celebration as will mark our appreciation of the honorable past of the University of Tennessee, and our hope of a still more honorable future and public service in this century which is to come.

Most of you are familiar with the history of the institution. How it was established in 1794 by the Territorial Legislature of the territory South of the river Ohio, receiving its name of Blount College from the Governor of that territory, William Blount, and was located in the present center of the city of Knoxville, within two squares of the spot at which we are now gathered.

Blount College did a useful service for the pioneers of the territory and of the State, but its funds were limited.

In 1807 the State of Tennessee chartered East Tennessee College, and by agreement it absorbed the corporate debts, property and funds of Blount College, thus at once transmitting the traditions of that college, and at the same time bringing to it new sources of strength through the use of funds donated by the National Congress to the State of Tennessee for the establishment of a college in East Tennessee.

In 1840 the name of the college was changed to the East Tennessee University, and in 1879 the name was again changed to the University of Tennessee. It has been well stated that this latter act was pregnant with great meaning for the future. The University then became the head of the public educational system, standing as a cap stone.

The State by this act pledged the University its own name and reputation, and gave it the assurance of a future in keeping with the policy which it pursued.

The State has at many times shown its interest in the institution, and asserted its right to control it. In 1869 it transferred to the University for the establishment of a college of agriculture as a department of the University, all funds received from the sale of land donated by the National Government in accordance with the Act of 1862, an act donating public lands to the several states and territories which might provide colleges for the development of agricultural and mechanical arts.

By this act the scope of the institution was greatly widened, making it possible now for the first time in its history to begin its career of a true university; but the State was not able at that time of its own resources to supplement the support received from the National Government, so that a larger development of the University was not possible until later years.

Tennessee, however, is by no means poor—rich in natural resources, rich in its sturdy and hardy citizenship, rich in all that makes for greatness of a commonwealth, it has of late taken up the task which every progressive state must sooner or later assume, of building for itself a great state university.

We have invited you to-day to meet with us to celebrate this fact as well as to learn what has been done by this institution in the century that has passed. The University is a century old in time, but she is as young in hopefulness and enthusiasm in the work which lies before her as if she were just now founded, and if she can but continue to grow in the affection and confidence of the people of the State as rapidly as she has in the past few years there is no limit to the possibilities of her broad service and of her development.

Those of you who have come from institutions which have passed long ago through the stage of development in which this University now finds itself, may feel, in looking about on our equipment of buildings and apparatus, that we are but a small affair, and this is true, but measured by the achievement of the past or by the promise of the future, we believe that no one can dispute the statement that the University of Tennessee has at all times discharged her duty as fully and as completely as the means at hand would allow. It could be said of her by the State "Well done thou good and faithful servant—thou hast been faithful over a few things, I will make thee ruler over many things."

We feel very grateful to our friends for the kind expression of interest in this occasion; and we feel especially grateful to those of you who have come from long distances to participate in the Centennial Celebration in which we are now engaged. I welcome you one and all on behalf of the faculty of the University, and to the alumni who have returned to Alma Mater on this occasion I wish to say that they are now, as always, welcome. We have been confident that you would not forget the old Alma Mater, the mother who guarded you with tender care through your development and uncertain childhood to strong manhood. We had a right to expect from you such devotion as a mother expects from her child. In returning to the University here you have simply come back home, though some of you may notice the changes that have taken place since you went away. It may be somewhat unfamiliar, some of the alumni officers are gone, new ones have taken their places. The alumni of long ago are not here. In some

cases their sons and daughters are the students. Still, we beg that you will feel that the spirit of old Alma Mater is strong and now undertakes to bid you an equal welcome with those that have lately left her doors. Nothing in the history of the University during the past century is more striking than the high character and self sacrificing devotion of its Trustees. The Trustees of Blount College were the foremost men of the territory, including Blount himself, John Sevier, James White, William Blount and others, whose names are written on the roll of honor of the State. The Trustees of East Tennessee College, appointed by the Legislature of 1807, were men of like calibre, whose names and those of their descendants have been conspicuous in the history of Tennessee. No institution has seen greater devotion than has been thus shown by the Trustees of this University, who have not only given much of their valuable time and services but have with their personal fortunes tided it over many a formidable rock on which its destruction was imminent. They have earned the right to speak with authority and they will now speak to you through their representative, who needs no introduction to a Knoxville or Tennessee audience, the Honorable Joshua W. Caldwell.

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## FOR THE BOARD OF TRUSTEES

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Hon. Joshua W. Caldwell

*Mr. President, Ladies, and Gentlemen:*

I am placed at a very considerable disadvantage this morning. I do not refer particularly to the fact that I am somewhat conspicuously the least embarrassed and the least concerned gentlemen upon the stage. I have received a promotion which has been disordering in its effect. Heretofore I have spoken for the alumni. Now I am to speak for the Trustees. A better man has been found to represent the Alumni Association. I also labor under a sense of loss. I have been honored with the position of spokesman of the alumni for something like a quarter of a century, an astonishing fact in the case of so young a man as I am. Twenty-five years ago I prepared, and at each recurrent commencement, at some place or other, I have delivered substantially the same speech until I have become particularly attached to it. It has excited the familiar, not to say derisive, remarks of a number of my more intimate acquaintances, but the speech was pre-

pared for a purpose—it was sentimental, it was patriotic, and it was prayerful, but I am proud to say the speech is no longer needed because the things which it sought to bring about have begun to happen.

I feel it a very great honor, and a very great honor indeed, to represent the Trustees of the University. The board was incorporated one hundred years ago. Quite a number of the Trustees are nearly that old. There are two or three of them with regard to whom I indulge the pleasing thought that if my own life shall be spared long enough I may help to celebrate their centennial anniversary. And I beg to say, in passing, that if long life be a proper reward for good deeds some of them deserve to have such a celebration.

At the inauguration of President Ayres, I ventured to say a few things in praise of Tennessee and her people, and being one of the common people myself and nearer to them and less affected by the purely scholastic influences than these very learned gentlemen by whom I am surrounded this morning—my view of the situation was optimistic, and certain of my friends said to me that all that I had said was not exactly justified, that my view of the case was too hopeful; and I am prepared to admit this morning that some of the things which I said would be done are things which have been done since that time. Nevertheless, I wish to reaffirm the substance of what I said, and that is, that the attitude of the people of Tennessee has ever since the foundation of the State been not only friendly but intensely friendly to the cause of education. I stated then and I say again that what the State conceived to be reasonably within its capacity has been done for education, from the first. You must remember that for fifty years and more the State has labored under the overwhelming burden of a great and ruinous debt. When the present Legislature assembled at Nashville it found that for the first time since 1857 Tennessee had its pockets full of money, a rare experience for the State. Then the friends of education who had been gathering clans all over the State, gathered themselves together at Nashville. Their war-cry was education—their demand was money. There was Doctor Ayres with his handsome and most persevering personality. Mr. Mynders, master of men, and especially that extraordinary class of men, politicians, although not one of them. There was Mr. Jones, with his large and forcible personality and intellect. There was Mr. Claxton, the golden-

mouthed orator of the Tennessee campaign of education. These gentlemen gathered there and said: "You have money. We are going to have it," and the Legislature said to them: "We have only one favor to ask of you; we have a good, handsome, and probably the most competent Governor we have had in many years, but he hath not where to lay his head. Now, then, leave us just enough money to buy the Governor a house, and take the balance for your schools." And they did.

Now, I want to ask some of the gentlemen who sit upon the stage this morning who criticised my optimistic remarks at the inauguration—I want to ask them that while it may be true that not everything I said then was literally true at that time if it is not all true now? Why, these gentlemen of the University and of the public schools are here heavy with money this morning. Dr. Ayres carries \$100,000 in his pocket. Mr. Mynders is the receptacle of no less than \$700,000. If Mr. Claxton has his way, ladies and gentlemen, he will first educate everything that is animate and then everything that is not animate in Tennessee.

I find that I have said a great deal too much and taken up all my time, but I am not going to stop for a few minutes.

I have one request to make—and I will eliminate a good deal that I had intended to say. I have one request of these gentlemen who have got all this school money. I want them to give us a rest on the statistics of illiteracy.

In the process of elimination I cannot omit to say what I had intended to say of Dr. Ayres. I congratulate myself, and I congratulate my fellow Trustees upon our wisdom in electing Dr. Ayres president. The University is in a better condition than ever. Doctor Ayres is also entitled to the highest credit for a performance of a very unique kind—his process of convincing the Legislature has been looked upon somewhat mysteriously. I do not wish to say more than that Doctor Ayres in the course of his eminent success before the last Legislature has succeeded triumphantly in idealizing and in transcendentalizing the proposition of legislative persuasion—a result most profoundly to be desired and one for which he is entitled to unlimited credit.

Now, one thing seriously, and I have done: I have always said that it would be a shame for the State of Tennessee to be without a great university. It is the duty of Tennessee not merely to have a university but a great university. I don't believe in imitations. I want a great State university which shall

represent the intellectual life of the State and be its center, exercising a great and beneficent influence upon it in its turn. I do not know all of these distinguished gentlemen here. There are various large universities represented, but I happen to have in mind one of them. Others no doubt are just as strong as this one, but I happen to have in mind this minute the University of Wisconsin, a university to which the people of the entire State are devoted, and which they are supporting with a gratitude that should be an example to every other state in the Union; and I do say again and again that I want a great state university in Tennessee. If we fail in it, shame upon Tennessee—but we will not fail.

Now, one other thing about that: it would be a shame for Tennessee not to have a great university, and it would be a shame ever to let anybody else build it. So far the University has lived upon the benefactions of the State government—the gifts of the Federal Government being made to it through the Legislature, and now, thank Heaven, gifts are coming directly from the State Treasury. I want to see every brick in every building in the University laid by the people of Tennessee, in this same way, so that they shall know that they are the proprietors of the University. It is demonstrated now that we are rich enough to build our own university. If it were not so, if the unfortunate condition of the past had been continued, then I should say at any sacrifice build the University. Let the State, along with its honorable history and its glorious traditions, have a great institution of higher learning which shall be its very own, and if it could not have been put here then I would say put it elsewhere—let's link together the name of the great State of Tennessee and the name of a great state university. I should be false to my sense of conviction and duty as a Trustee if I failed to say that the Board of Trustees recognizes with praise and with gratitude the valuable service of Governor Patterson to the University.

Now I want to welcome everybody. Audiences are always particularly welcome to persons who have speeches to make. Therefore I could not welcome an audience formally. I welcome the younger institutions here, younger than our own, with that degree of dignity which becomes our seniority. I welcome the older ones with that degree of respect which becomes our juniority. I welcome the representatives of the Southern colleges;

my heart goes out to them, because I know a great many of them have had the same kind of a hard time that we have been having. I welcome the colleges of the North and Northwest. They are all bigger and stronger than we are, and we are particularly glad to have them down here. We thank them very much for the interest they manifest; and I had it down in my notes to say something along the line of the interminable sectional question, but I am not going to do it. I remember that ten years ago upon this very platform I welcomed a large concourse of the sons of the Federal Army, and I told them that we had forgotten all about the war long, long before that, and they applauded it vigorously. Imagine a sentiment of that kind evoking applause from an American audience, but the applause came so cheap that I went up to New York City and in making an address there I mentioned it, and it was applauded with equal vigor. Think of it, the center of American civilization applauding a statement of that kind. Of course we have not forgotten all about it. The fact of the business, ladies and gentlemen, is we in the South here forgot about our Northern friends having whipped us long before they forgave us for getting whipped. I read in some paper the other day that the trouble in the South was that there was too much said about the race question and the sectional question. As a matter of fact I want to say to our friends that we do not write about it one-tenth as much as they do in other parts of the country and I don't think the ordinary Tennessean thinks about it one-hundredth as much. We have forgotten all about those things. We are building states and universities down here. We are getting even with the Yankees for whipping us by getting them down here to organize our boom towns and our other more legitimate interests. So I say they are all welcome. The University of Tennessee is in a particularly good humor. We have got all we wanted, and other people are welcome to all that they can get.

So I welcome these distinguished gentlemen and beg their pardon for the length of the welcome, and wish for them all the good that life can afford them in the less favored parts of the country where they respectively reside.

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### **President Ayres**

The alumni of a university are the truest indications of its character and its ideals. Judged by this standard the Univer-

sity of Tennessee has little to fear. The gentleman who is to speak to us next in behalf of the alumni is an alumnus of whom this University is truly proud, not only on account of his splendid work for education in the office of State Superintendent of Public Instruction for four years, but on account of his loyalty and love for Alma Mater. He has been a true son. To no man more than to him is due the increased interest in and appreciation of the University by the people of the State. He needs no introduction to a Tennessee audience.

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## FOR THE ALUMNI

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**Hon. Seymour A. Mynders**

*Ladies and Gentlemen:*

It is my pleasure to-day to represent the Alumni Association of the University of Tennessee. I think it is proper that I should tell you what the Alumni think of the work of the University.

When a state would be free and great, it must first provide for the education of its people. This has been recognized by all ages. Superstition, ignorance, and bondage go together. Prosperity and freedom are the heritage of a wise and intelligent people.

Primary and elementary education alone will not develop the wealth of a country, or provide a citizenship for an ideal state. There must be that higher intellectual culture and training that will make leaders and skillful directors. The founders of our Commonwealth knew this. When the constitution of the State of Franklin was written, it provided for the founding of a University. Leaders were to be prepared, who should in turn train followers. Among the first acts of the territorial legislature was the chartering of Blount College. Early as a State, we laid the foundation of the institution whose centennial we to-day celebrate.

That the University has served its purpose well, none can deny. When the State was young, statesmen were needed to shape and direct its destinies. From the walls of Blount and East Tennessee College went trained minds to perform the task. It was not a time of industrial development. Our great hidden wealth had not been revealed, and virgin soil yielded abundantly for the husbandman's needs without scientific agriculture. The

college curriculum then was strong in those things that made strong and logical minds, rather than what to-day we call technical education.

So with the gradual changing of conditions and needs of our civilization has come the enlarged work of the great head of our educational system. We may have been tardy in preparing for the period of great material and industrial development, but let us hope that recent enactments mean that we are now awakened to duty and that the University will be found ready to meet the demands and needs of our people.

The demands of civilization grow and increase but do not change. There is to-day in the midst of our material development just as much need for higher intellectual culture, such as obtained in the past, as ever. The times have simply added to our responsibilities. As an institution the University is not to put aside the work, experience, and growth of the past, but to expand and meet new conditions. The special demand of the age is for artisans in all lines. There must be trained minds—leaders in all lines. There must be trained leaders in agriculture, mechanics, mining engineering. Our mines and industries must be developed by skillful hands and the skill must be furnished by our school curriculum. In meeting this demand let us not forget that these artisans must be men as well as workmen, that they must be citizens of a great State founded and built upon intelligence. Let us remember that they are to be part of society in a christian civilization, and that wealth-producing is only a part of the duty of a citizen and man. The mind that has grown and strengthened, fed upon those things that in themselves seem to have no practical value, and then by technical education has come in contact with nature and the world, that has learned its relation to matter, is the mind that will meet the demands of the age. Our American society demands intellectual training for all, and special training for special work.

As the representative of the alumni of the University, I bring greetings on this centennial occasion, and voice the hope of that body whose members are scattered all over our country, that as to-day you rejoice over the recognition given by the State, and in keeping with the expressed wish of the representatives of the people of the State, you plan for larger usefulness by providing on a more extensive scale for the technical side of your work, you will not forget the good that is in the old. Let your work be

an addition and not a change, a broadening and enlarging and not a restriction along any line. Make men, men for all departments of society in a great government, men with broad minds, and yet specialists. The alumni rejoice with you today and welcome the new period in your development.

Now, Mr. President, I assure you that the Alumni Association is ever ready to help you in your great and laudable work and may this auspicious beginning of the new century for the University be the beginning of a State University indeed.

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### **President Ayres**

As an integral part of the public educational system of the State the University recognizes its relations to the State Department of Public Instruction. These relations in late years have been of the most cordial character. I have already publicly assured the new State Superintendent of Public Instruction of my desire that the cordiality of these conditions should remain and be intensified in the future, and I am sure that he reciprocates the feeling. To speak for the whole public school system of the State, I beg to introduce the State Superintendent of Public Instruction, Honorable Robert L. Jones.

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## **FOR THE DEPARTMENT OF PUBLIC INSTRUCTION**

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### **Hon. R. L. Jones**

*Ladies and Gentlemen:*

It is with unstinted cordiality that I, in behalf of the Public Schools of Tennessee, of which this great institution is the head, accord you a hearty welcome.

No century has been fraught with such achievement as the one during which the University of Tennessee has had its birth and growth. This institution could have been christened at the same time Fulton christened the Clermont; she could have crossed the Atlantic at the age of twelve on the first ocean steamer; she could have taken her bridal tour at the age of 23 on the first railroad train operated in the United States; at the age of 35 she could have used the first sewing machine in making suits for her baseball nine; at the age of 37 she could have sent the first tele-

graphic message from Baltimore to Washington, informing the public that James K. Polk had been nominated for the presidency; at the age of 57 she could have seen at Hampton Roads the first battle ever fought between two iron-clad vessels; at the age of 65 she could have talked over the first telephone invented. With eyes dim with age she could have read by the beautiful arc light when it was first invented. When almost a century old she is permitted to send a message by wireless telegraphy across the Atlantic.

Without the achievements of the past century we are living in the dark ages still. It is said that necessity is the mother of invention, but education undoubtedly points out our needs—institutions of learning promote education. Consequently the blessings that we are enjoying to-day have been handed down to us by our higher institutions of learning. The benefit to modern civilization of such institutions in our own time can hardly be over-estimated. Learning, science, history and literature have been preserved, perpetuated and advanced from age to age by universities, which have thus passed on the torch of civilization.

The University is turning out among the people a select body of young men and women. It applies all of its resources to their training, and then sends them out imbued with its ideas and moulded to its ideals. It is very largely in this indirect way that it comes into relation with the people as a whole and exercises a general influence towards enlightenment. There should be a close and intimate connection between the grammar school, the high school, and the University. No state university can realize its highest development and possibilities unless there is such a close relation between the different parts of the school system that the pupil entering school in the most rural district can see his way through the common school, the high school and on to the university: In proportion as the number of county high schools in the states increase the number of pupils at those institutions will increase. In some states there are as many as 150 graduated high schools, helping to fit the citizens for the state university, and in those states you will find a student body of from 1500 to 3,000. One of our greatest educational needs in Tennessee is a good public high school in each county. This matter has passed the experimental stage.

The first county high school in this State was established five years ago. This is in the little county of Lake. This is one

of the smallest counties in the State, the white scholastic population being only 1700 and the teaching force in the entire county being only one to 90, yet during the scholastic year just closed they had fifty-nine pupils in their high school. If this small county, cut up by Reel Foot Lake, and having a very poor system of public roads, can successfully maintain a good county high school there are few if any counties in the State that cannot do likewise.

The Department of Public Instruction fully realizes and highly appreciates the good the University has done, especially through Professor Claxton, in agitating the high school question throughout the State. By concerted and systematic effort on the part of the school people of Tennessee it need only be a short time until all the counties have at least one good high school.

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### **President Ayres**

We have now heard from the faculty, from the alumni, from the Trustees, and I think it is fitting that we should hear from the students, so I am going to ask Mr. Crouch to substitute at this point for the musical program our Tennessee Song.

(The Tennessee Song was sung by the students.)

### **President Ayres**

It is our great pleasure to have with us to-day the president of the Pioneer State University of the New England States, and we are grateful that he came so far to speak a word of encouragement to us on this occasion. I take great pleasure in introducing President George E. Fellows of the University of Maine.

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## **FOR THE STATE UNIVERSITIES OF THE EAST**

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### **President George E. Fellows**

*President Ayres, Trustees, and Faculty:*

The President of the University of Maine brings congratulations to the University of Tennessee on the successful completion of one hundred years of work and triumph. It is with the greatest pleasure that the East, in so far as it is represented, can bow to the West in this matter of public education. As President Ayres has al-

ready indicated, education in the East, for the most part, has been founded upon a different idea. The great private endowments have been the outgrowth of the theory that education was for the select few; but the state university is the outgrowth of the idea, the unquestionable idea, the one that will never fade, that education is for every one; that it is for the public provided. It must be directed not only to those who desire it, but it must be provided for the safety of the state itself. Forty-one out of the forty-six States of the Union make appropriations for the universities. Four of the lacking five I must confess are in New England. That does not, of course, mean that they are entirely devoid of educational advantages, but it means that four out of the five New England States have not yet grasped the idea that the people must be educated. But there is a duty on the other side, and I want to speak just a few minutes, the minutes that are allotted to me, on the duty and the responsibility of the educated man. It is the State's first duty to educate him. It is the duty of the man to bear the responsibility that is put upon him by virtue of the education. The whole work of the world is done or directed by those who are willing to bear the responsibility.

All progress depends upon this willingness. No real responsibility is or can be carried by one who is unwilling. If, by any chance, a person is found in a responsible position, and is unwilling to carry the burden, society or one of its agents, will relieve him at once. Parents who will abandon a group of helpless children find that the town, county, or state, will assume the care of the children and provide punishment for the delinquent. All our social organization depends upon the willingness to bear responsibility. Think of the chaos should a judge refuse to decide, a general refuse to lead, and others in charge of great industrial or commercial interests refuse to take responsibility at crucial times, of buying, selling, starting factories or stopping them. A moment's thought will show any of us that all constructive action depends upon the assumption of responsibility.

Upon whom, then, does the responsibility rest for all the civilization, progress, and development of the world? Who are those who are willing to carry it? I answer, after careful consideration, those whose talents and training have fitted them for it, and the talents are not sufficient without the training. It may be objected that there are many exceptions (I doubt it) but if there are they merely make the rule more conspicuous by contrast.

It is equally true in all stages of humanity; it was as true in the stone age as it is now in the age of electricity, that not simply the most talented were leaders and blazed out new trails, but those who trained the talent, who had the best education possible at the time. The runner who sets the pace for all others is the one who has made the best record. He is the fastest runner. The man in the vanguard of civilization is the most civilized man. Water cannot rise higher than its source; nor can civilization and all progress go faster than the most civilized and best educated men lead.

Responsibility increases with the degree of education. It is not so very long ago that a plague like the Black Death was regarded as a visitation of Divine Providence for the punishment of the wicked. But, as a result of enlightenment on the subject and the acceptance of responsibility by those who are enlightened, it is highly improbable that such a scourge will again visit any portion of the civilized world.

Knowledge has increased, and the results of the operation of that knowledge are so evident that those who should shirk the responsibility of the knowledge and allow conditions to prevail which were formerly tolerated with calmness, would deserve and receive the execration of mankind.

The question might be asked: Have we the right to thus hold the comparatively few physicians and scientific men responsible for the enforcement of regulations which will prevent such epidemics? This is but to raise the question "Am I my brother's keeper?" I am. You are. The brand of infamy was upon Cain as much for his desire to shirk responsibility as for the crime. Indeed the shirking of responsibility is close to a crime.

If inherited talents are ours, if the education of the schools has been given us, if it has been our good fortune to have the superior training of the college and university, we cannot dodge the question, "Am I my brother's keeper." We owe to every creature in existence the full benefit of what we are, and the protection our education enables us to offer.

The mission of Christ in the world is to save. Save whom? Not the fool who filled his barns with stores for many years and then said to himself, "Soul, take thine ease; eat, drink, and be merry." Not the rich young man who said, "What shall I do to inherit eternal life?" and who turned away sorrowful because he was told to give away the wealth which was dearer to him than

life, temporal or eternal. Not those in authority and on thrones, but rather those whose circumstances were such that they could not know for themselves; who did not know how to seek salvation or forgiveness. There is no need of super-human intervention for those who know what they do, and what will be the consequences of their own acts. Jesus was taken before the authorities, tried, condemned, crucified. (Scene, last prayer. Significance of phrase "For they know not what they do.") Special divine interference with natural laws may be needed but not for those who know, or should know, or who have the means of knowing the operation of those laws.

To follow the same subject a little further, and from another side: Jesus knew his mission and the burden upon him and accepted the responsibility, even to submitting passively to the most ignominious death, because he felt the salvation of the world to be depending upon him. In the same spirit have martyrs suffered in all ages. Whatever any one may say as to the mistaken nature of their knowledge, they knew within themselves what they believed and what their knowledge stood for, and carried the responsibility for it through torture and death and could not do otherwise.

Columbus knew within himself the spherical form of the earth and pushed his knowledge with such energy that all men were compelled to rise to his point of view. Had he failed in his endeavor it would not have affected the necessity of his responsibility for his knowledge. That he succeeded has of course been a blessing to humanity, a moving forward of human development in many ways as far in a few centuries as had been before possible in cycles of ages. But success or failure has nothing to do with the primary proposition that a man is responsible for what he knows, and Columbus is merely a good illustration of the willingness to accept the responsibility, even though to undertakings at that time almost inconceivable.

We are so constituted that we can scarcely think of those who are conspicuous in history failing to be true to what they were. Attempt to conceive of Christ not measuring up to the responsibility that was upon him and weakly complaining of petty insults and physical pain. After you know Socrates, attempt to conceive of him doing otherwise than in calmness drinking the hemlock, or of Luther fearing the Diet, or of Columbus turning back in the midst of the voyage.

The decisions at those times are the hinges upon which swing the centuries like leaves in the book of time. If those who made them had shirked the responsibility, what? If one has a station in life, be it acquired, inherited, sought or unsought, he is *there* and cannot avoid the responsibility of the station he occupies, and every sane mind expects him to fill the place up to the measure of his ability.

We cannot say now, "the sun goes round the earth." We know better. Nor can we plant a garden in New England in December without stultifying our own intellects. We are responsible for acting according to our knowledge. Anything less than that is stultifying. But does the educated man always recognize the whole of this truth? In multitudes of what we often regard as minor matters do we act as though responsible for our knowledge? This is a question which each must ask himself. In this decision am I using all the light I have? Am I hiding that light? Am I swayed by passion and inclination, or led by knowledge? Am I shirking?

Think of the responsibility of the engineer who is to construct one of the modern twenty-seven-story office buildings, or a great steamship such as we now have more than an eighth of a mile long, and bearing human beings enough to populate a fair sized city, or a structure like one of the bridges across the East River in New York. What would happen if the responsible engineer should fail, should miscalculate? The horrors to be pictured of the disaster that would result are beyond the power of language to paint. Not only the broken iron, tangled wire, crumbled stone, the shouts, cries, lost lives, pain and horror of the moment, but the far reaching results, the orphans, and widows. The effects of such a failure are so sudden, so concentrated, and conspicuous that we perhaps may give them undue weight in comparison with failures under other responsibilities, but others are equally far reaching. After a little thought we may grasp the immense responsibilities of a teacher for the future of her pupils, and their descendants. Think further, not hastily, but slowly and minutely, of the responsibility of ministers, lawyers, physicians, responsibilities that come upon them because of their education and position.

Education and responsibility go together. The irresponsible medieval despot has no place in the modern world. One hundred and twenty-five years has revolutionized the whole

civilized world in matters of government. The monarch or political chief of whatever name is responsible to those over whom he presides. In countries which still retain the monarchical form of government, the monarch to be, that is, the prince of the present, must obtain an education which if detailed here would strike the most diligent student as painful in the extreme. As an illustration, in one line, the late Prince Imperial of Austria, by his fifteenth year had been trained to speak nine of the fourteen languages of the Austro-Hungarian Empire. As long ago as 1805 there was published in Great Britain a work in two large volumes, wholly devoted to outlining the necessary education of a princess. The work of course has little value now, but the fact that such a book was written, read and reviewed, shows that a position of responsibility was recognized as demanding an extraordinary education. The responsibility and the education are so mutually interdependent that neither can exist without the other.

No community, state, or nation is perfect, or likely to be, according to any man's ideal, nor according to the composite ideal of any number of the best men, yet no educated man who has an ideal would advocate throwing responsibility upon manifestly untrained and vulgar vagabonds. Would you confer upon them the power that you would intrust to such men as Andrew D. White, Joseph H. Choate, or Melville W. Fuller?

It is one of the responsibilities of the educated man to see that those who are to rule are educated. The Prince in America is the citizen, and the Prince before he can be allowed to rule must be educated, and having been educated he must bear the burden of ruling. If he does not rule when he is trained for it; if he abdicates he says in effect: "I prefer to intrust the responsibility that is mine to an inferior." What would you think of a king in perfect health and in command of his powers who would abdicate at a critical period in the history of his country, knowing his hereditary successor to be an imbecile, ignorant, or vicious? Yet his fault would be only greater in quantity, not in quality, than that of the educated princes of the United States who should abdicate by shirking political responsibilities and throw them upon those whom they would never countenance socially or tolerate personally.

The educated American citizen is the Prince ready to come into his heritage. He inherits the reigning power; he must bear

the responsibility of reigning and pass his kingdom on to his children.

The educated man in accepting the responsibility that comes to him by reason of his education develops courage, and that too of a finer type than the reckless physical bravery which in the excitement of battle will face a battery. A few years ago investigation in regard to yellow fever seemed to have progressed as far as possible unless a theory concerning the carrying of the disease by misquitos could be proven. This would be impossible unless some persons would voluntarily submit to risk their lives in the experiment. Several highly educated young physicians offered themselves on the altar of science and humanity. Three of those who went to Cuba for this purpose died, but up to their last conscious moments continued to record everything concerning their symptoms and sufferings which could aid survivors in the mastery of the disease. To-day, then, because of the willingness of educated young men to assume a dangerous responsibility, a disease formerly regarded with superstitious horror is sufficiently understood to be handled in a rational manner.

The educated man is responsible for raising the standards in a community. To raise the accepted standard of music in a community you would not provide a hand organ, but a symphony concert or an operatic masterpiece. In other words, you would have constantly present the highest development of the musical art of the centuries. This is so persistently done in some European cities that a false note or discord grates on the ears of an average audience as would the "tom-tom" of a savage.

It is the duty of the educated man to accept and teach a rational view of the questions of wealth and poverty. When a man raises himself above his earlier condition it is very rarely the result of accident, but of his superior intelligence and thrift.

There is no duty more pressing upon the educated men of our country to-day than to combat the sophistries of agitators who would stir up class prejudice and make people believe that success depends not upon intelligence, energy, and thrift, but upon antagonism to those who have attained superior fortune through intelligence, energy, and thrift.

The educated man of to-day is responsible for ability to earn a living. To-day it is hard to find, and should be still harder to find, a type of scholar who has brains and knowledge of fact, and no skill. This may have been not unknown years ago when only

those preparing for what were then called the learned professions were expected to take a college course, but the existence of such an institution as this (of which there are three score in the United States where so many of the practical arts and sciences are taught) proves that those educated here are expected to bring an education to the practical work of earning a living, hence there is also the responsibility for skill.

An educated man is responsible for a clear conscience. You find it hard to forgive or condone hypocrisy and cant in any one, but can you at all in those whose advantages have been such that you assume them to be educated?

And, finally, an educated man is responsible for success. He has no business to fail, unless through actual physical disability from accident or disaster. He must be expected to master the situation in which he finds himself, and hew out success from material, promising or unpromising.

The educated man is heir of all the ages. Socrates, Plato, Hippocrates, Copernicus, Kepler, Newton, Marcus Aurelius, St. Paul, Gregory VII., Luther, Spinoza, Kant, Shakespeare, Napoleon, have bequeathed to him philosophy, science, morality, religion, literature, and genius. What will he do with this inheritance?

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### **President Ayres**

If the University of Maine can be taken as a type of the pioneer State University, the University of Wisconsin may be taken as the type of the highest development of the State University. We feel honored that that great institution, which is an honor not only to Wisconsin and to the West, but to all of America, has sent to us to-day a representative to speak a word of good will, Dr. Edward A. Birge, Dean of the College of Arts and Sciences.

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## **FOR THE STATE UNIVERSITIES OF THE WEST**

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### **Dean Edward A. Birge**

*Mr. President, Students, Alumni, Trustees of the University of Tennessee:*

It is my pleasant duty to bring to the University of Tennessee congratulations on the completion of a century of service to learning and to the State. I congratulate her on the record of

the past which has already gone into history, and even more warmly do I congratulate her on the assured prospect of greater opportunities for usefulness presented by the opening of her second century. This message of congratulation for the past and of confident hope for the future I bring from the Western State Universities.

I do not know the exact boundaries of the West for which I speak, but I suppose that I shall not go far wrong if I infer that I am to represent the state universities of the old Northwest Territory and those in the regions which extend westward to the Pacific through the Louisiana Purchase, the Oregon country, and the northern part of the old Spanish dominions. I speak for a score of universities, many of whose states, when Tennessee founded your institution, were an untrodden wilderness of forest, prairie, and mountain; a wilderness most of which at that time had just come into the possession of the United States, or was as yet wholly outside of its rule; a wilderness destined, in the greater part, to wait for decades before settlement began, and still longer before institutions of higher learning arose. We have indeed universities now supported by the State, which, like yours, have rounded out their century of life; but by far the larger number are still in their first half century. Yet ours has been a vigorous, even though a recent growth; and, strong as are the state universities of other regions of the country, those of the West well illustrate that state university spirit to which I would devote the few sentences of my response.

This spirit is not a century, or even a half century old. The state universities were mostly the product of national rather than of state concern for education and the earlier support granted by many of the states was too often small, and that given grudgingly and of necessity. On their side, too, the universities felt little or no responsibility to the state, or pride in their relation to it. Responsibility to learning they acknowledged; they owned also in full measure their responsibility to their students. But the thought was of slow growth that they were a peculiar class of universities, with duties, responsibilities, and privileges widely different from those of private institutions. To-day, however, the whole attitude of university toward state and of state toward university is dominated by state university ideals, by the sense that the state university is not only a university *in* the state but the university *of* the state; that it represents or rather embodies

both in visible form and inner spirit, the centralized intellectual activities of the people; that the state university is the best and truest expression of the intellectual life of the commonwealth.

I believe that this new ideal came to the state universities out of the attitude of helpfulness assumed by them toward the intellectual activities of the state. It arose when the state universities added to their passion for pure knowledge the passion for doing good. Historically, this spirit manifested itself first at two points: in relation to secondary education—the high schools—and in relation to agriculture. It is to the state universities that the country owes the change from what has been called the “feudal relation” of secondary school and university, to that which may be called “democratic,” from the position in which the university dictates the terms on which students may secure admission and expects the secondary schools to adjust themselves to her demands, to that in which the university learns what is the secondary education, which is of advantage to the community; endeavors to promote that and to adjust it to her courses of higher learning. By this change the state universities became an organic part of that great intellectual movement of the commonwealth which finds one expression in public education.

This spirit of helpfulness, this passion for doing good, is even more manifest in relation to agriculture. The state universities entered upon this work at first almost with apology, feeling that it was below the grade of university effort. But they have found it most effective in uniting university and people, most effective in advancing the higher learning: effective not merely or mainly because of the material gains which the work has brought with it, but far beyond and above these, because of the social elevation which has come with it. This teaching and research have made agriculture a profession, not a labor. They have made impossible forever the “man with the hoe,” dull, brutish with excessive toil, with no thought but to extort a wretched living from the churlish earth. The labor of the agriculturist has been infused with thought, with ideas, with the higher intellectual life, and has been placed upon that higher level. It is this spiritual gain which has made agricultural education so powerful a factor in uniting university and people.

Out of these and other similar experiments has come to the state university a broader, and as well a higher conception of her position as the intellectual center of the state. She has learned

that one of her prime duties is to ameliorate social conditions by teaching the application of learning to the arts of life. No longer a "higher institution," separate and apart from the life of the state, she has joined herself to that life at a hundred points. To her every class, every condition in the state, turns for light and for guidance, and her influence penetrates, her life is felt throughout the commonwealth. In this breadth of sympathy, in this wide measure of helpfulness, lie the grounds for the new sense of the common life shared by university and state.

In spite of this great extension of university duties, or rather because of it, the state university stands, as never before, for the higher education in its fullest sense; and that not merely because here is her central—her historic—field of effort; not merely because such culture of the intellect is essential to the prosperity of the state, but also because her new connection with the life of the state makes her doubly conscious that this higher education is the right of the people for whom she lives, and that if she is true to them she must afford the best opportunity for such training. She finds that in the present, as never before, men are seeking to enter into the world as an intellectual possession. Not only have they discovered the possibilities of wealth and pleasure in the world as a material possession, but along with this discovery they are finding also the far greater value of the world as an intellectual treasure. It is a sense of this treasure, the determination to secure this possession, which is bringing so many thousands of youth annually into our colleges. What should the state university represent if not this side of the life of her people? Those who predict that the state universities must ultimately become an assemblage of technical schools do greatly err. Their mistake is not unnatural, as they look at the enormous growth of technical education, but they fail to see that the movement of students into the courses of liberal education is equally significant of the desires and temper of the community; equally significant of that higher life of which the state university is at once the product and the inspiring guide. This movement marks the real spirit of the state university. This is the true expression of the temper of our people. Learning and letters; the best, the noblest, the most liberal education; these our people desire for their children. They desire also that these should be acquired in the presence of the life of the state. They desire that learning in the state university should be invigorated and inspired by the memo-

ries of the bygone life of the state, so that their children shall return to them filled with the spirit of learning, but also filled with the ideals of the state, with the thought of her great past and present, and determined that she shall have a yet greater future.

Thus united to the common life of the state by a hundred ties of mutual helpfulness; thus conceiving the higher education as part of the life of her people; the state university turns to the duty of research in a similar temper. Here she asserts herself as not merely the representative of the state, but as in a peculiar sense its leader. She sees in research not merely, or chiefly, her duty of learning. She responds not merely to the call of that unknown world which still "lieth in darkness," and whose discovery is at once her highest duty and her highest pleasure. She sees also in research the most fundamental, the most indispensable condition of the continued life and prosperity of her people. Recognizing this fact in its full breadth as well as its height, she has no contempt for the discoveries of applied science. Nothing that belongs to the word of God is to her mere "bread and butter knowledge." To research in these fields she devotes herself as to one of the chief duties of the day. But she does not limit herself to applied science, for she looks to research in pure science as above this and as its source; and, still higher and of far wider significance to her people she sees that keen, active, eager temper of research, that love for knowledge, that passion for truth, which she must foster in all of its forms and make a vital force in the commonwealth through the lives of her children. "Where there is no vision the people perish;" and to-day the vision which is needed for salvation is the vision of the word of God as revealed in man and nature. 'It is her highest privilege to receive and to know that vision; her highest duty to disclose it to those of her children who have eyes to see. If she fails in this duty, if she fails to execute it to the full, she is disobedient to the heavenly vision; she is false in her duty to learning and she is doubly false in her duty to the state.

But, some say, the state will not support research thus widely conceived and broadly executed. The people cannot be trusted to sustain a policy which looks so far into the future. If this were true, if the vision of the people were limited to the next election, then the doom of democracy is written. But not thus do we of the state universities construe the temper of democracy. Not thus have we found it. We have found that we lack faith

in ourselves rather than that the people fail to respond to our faith. If we are straitened, it is in ourselves, because we have failed truly to perceive and wisely to interpret into action the vision of truth for our people. Research that grows out of the needs of the people, which is necessary to their material and social advancement, broadly and wisely interpreted, this the state welcomes. It welcomes with equal hospitality, research in those equally necessary forms which primarily express the love for learning, through which the higher spiritual powers of the people pass into action, and maintain and strengthen their intellectual life.

Can we sum up in a word this temper of the state university? I recall Lowell's noble phrase in his Harvard address—that it is the duty of the ideal university to distribute to her children the bread of angels. Not thus can I express our ideals. I must turn rather to the words of wider meaning: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." These words are at once the charter and the motto of the state university—"not by bread alone, but by every word of God." Foremost among higher institutions of learning we recognize the truth that man lives by bread, and that our concern is with men thus nourished. This need we gladly meet as does the mother who sees how closely soul and body are associated in her children. But not by bread alone does the state live. Her children seek the bread of a higher intellectual life; seek from the university the word of truth, the word of God, in technical and in liberal courses alike. This, too, she supplies in abundant measure. And that word thus communicated to her people—to her children—she must not only receive from others, from the wisdom of the past, but she must seek and hear the new word of to-day and bring it to the youth of her state. She must reveal that knowledge of the manifold wisdom of the world, without whose continued presence the people, the people of whom she was born and for whom she lives, must perish. Thus does she justify her title of a state university; a university worthy to lead the learning of a great commonwealth.

Mr. President, in this spirit of service to education, to learning, and, above all, to the state, I bring you the greetings and congratulations of the Western state universities. May the University of Tennessee, in the larger opportunities of the century before it, find the full measure of this mutual life in univer-

sity and in state. May the sons and daughters of Tennessee receive here not only the message of learning, but the message of the state; reading it not only on "tablets that are made of stone;" on your fair campus and on the buildings which in increasing beauty will arise upon it. But may they find it so expressed in the spirit of the institution that each may return to his home endowed with a liberal education—the education of a free citizen in a free state—endowed also with the best, the truest expression of the higher life of the great commonwealth of Tennessee.

Dean Birge then presented an engrossed address of congratulation from the University of Wisconsin, with the following words:

I am charged with a special message of congratulation from the university with which I am immediately connected. I have heard with great pleasure to-day all the words of various speakers, which have expressed so well the development of the state universities. I have heard these words with special personal pleasure, for I have been long in the service of a state university, having entered the faculty of the University of Wisconsin thirty-two years ago, at a time when state universities occupied a position in the educational world very different from that which they hold to-day. These years of my life as a teacher have witnessed a wonderful growth of universities throughout the country; a growth at least as noteworthy in the state universities as in any other class. Your words in introducing me indicate that the institution in which it has been my good fortune to work has not been behind her sisters either in the conception or in the realization of her ideals. I rejoice that the State of Wisconsin, as represented in her University, has been able to aid her sister states in the great task of higher state education. I trust that she will be able to do her part in solving the different problems which the future is sure to bring to us and whose solution will demand the united endeavors of all of the states and their universities.

I bring from the faculty of the University of Wisconsin this address to the University of Tennessee, expressing their congratulations upon the accomplishment of a century of activity and their assured expectation that the future will bring an even larger life in the closer union of university and state.

The Faculty of the  
UNIVERSITY OF WISCONSIN  
Send Greeting to the  
President, Trustees, and Faculty  
of the  
UNIVERSITY OF TENNESSEE  
upon the occasion of the celebration of the  
CENTENNIAL ANNIVERSARY  
of the founding of that institution by the State of Tennessee.

They congratulate the University of Tennessee on the service which it has rendered to learning and to the State in the Century past, and express the confident hope that the new Century will bring to it a life continually enlarged for even greater service, as the University expresses, with increasing fullness, the higher life of a great Commonwealth.

(Seal)

CHARLES R. VAN HISE, President.

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### President Ayres

The next speaker on the program will doubtless bring to us a message in the spirit of enthusiasm in which we ourselves celebrate this occasion, for only recently his State Legislature has voted him not less than \$500,000 and I know, therefore, that he is in a happy frame of mind. It gives me great pleasure to introduce President Abercrombie.

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## FOR THE STATE UNIVERSITIES OF THE SOUTH

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### President John W. Abercrombie

*Mr. President, Ladies, and Gentlemen:*

It is with no ordinary pleasure that I enter upon a performance of the delightful duty assigned to me as the spokesman for the state universities of the South.

From each of the institutions, which I have the honor to represent, I bring a sincere greeting to the University of Tennessee, an institution which stands for the establishment of truth, the dissemination of knowledge, the inculcation of patriotism, the dispensation of justice, and the promotion of freedom—that truth which appeals to reason and conscience; that knowledge which

leads to culture and wisdom; that patriotism which nurtures manhood and liberty; that justice which knows not fear nor partiality; that freedom which disenslaves alike body, mind, and soul.

This celebration marks the close of a century of effort and achievement—of great effort and glorious achievement; it also signals the beginning of a new century of greater effort and more glorious achievement. Here for a hundred years has burned the torch of learning. In devoted and uplifted hands it has been held. Like a beacon it has shown.

The history of the University of Tennessee is almost coeval with the history of the State of Tennessee. Indeed, the University's growth, and the State's development, are so closely related, so completely interwoven, that it is difficult to think of them separately. The boys and girls educated here have been men and women whose names embellish the pages of Tennessee's history, and the memory of whose deeds is a cherished heritage of the common country. There seems to be something in the training imparted that develops leadership. Your sons and daughters are to-day successful leaders in the great march of progress and prosperity. In business and society, in industrial and professional affairs, in the realms of church and state, they lead.

With a matriculation roll containing thousands of names, it is not surprising that your representatives are found in almost every state and every honorable calling. In war and peace, in prosperity and adversity, in public and private life, everywhere, at all times, they have rendered conspicuous services. No words of mine are necessary to remind you of their names, deeds, and fame. To recount them would require more of time than has been allotted for the rendition of this entire program, for their name is legion, their deeds unnumbered, their fame eternal.

If all the influences that have emanated from this institution were obliterated—suddenly obliterated—it is difficult to imagine what the result would be. The effect would be disastrous—widely disastrous. Every department of human endeavor—home, society, business, government, church—would suffer. The ship of state would have to be overhauled, if not completely rebuilt. But those influences will not die.

And the future of the University, what of that? To a friendly onlooker, it seems to be full of hope and bright promise. Initiative, activity, organization, inspiration, power, and progress, all are in evidence. Vigor and ability of the highest order have

characterized the administration of President Ayres and his co-workers. Advancement has been the watchword. The one thing needful is adequate financial support upon the part of the state government. Your state along with those that I have the honor to represent, has long been the victim of a disordered financial condition, but that condition is passing—rapidly passing. The lean days will soon be no more. The day-dawn is nigh.

With an educational Governor and Legislature; with a Board of Trustees competent and consecrated to the high trust imposed; with a President and Faculty unsurpassed by those of any other institution of like grade and income; with an alumni society organized and enthusiastic; with a student body loyal and co-operative; with a people progressive and patriotic—with all of these essential factors, the outlook is most encouraging. I congratulate you most heartily.

As glorious as has been the University's past; as satisfactory as are the advances of the present; I predict a much more satisfactory, a vastly more glorious future. The retrospect is replete with grand achievement; the prospect is laden with golden promise.

In conclusion permit me to thank you, Mr. President, for the honor paid me by the invitation to participate in the exercises of this glad occasion. In behalf of the state universities of the South, I wish for the University of Tennessee unbounded prosperity. May she live to celebrate numberless centennials.

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### President Ayres

It is a great pleasure to me, in the position that I occupy, to feel that we are in the most cordial and friendly relations with all the sister institutions of the State. We feel very near Sewanee. It is true that sometimes they beat us in foot ball, but we can beat them occasionally at baseball. But I am sure that in the years to come, the relations between the two institutions will be closer and closer. Sewanee, while not as old as the University of Tennessee, is this year to celebrate her semi-centennial, as we are celebrating our centennial. I shall myself try to be present to express the interest and good will of Tennessee in her celebration.

It is my great pleasure to introduce Vice Chancellor Wiggins, of the University of the South.

## FOR THE HIGHER INSTITUTIONS OF TENNESSEE

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### **Vice Chancellor B. Lawton Wiggins**

From all the higher institutions in the State of Tennessee, and especially from Sewanee, I bring you, Mr. President, on this festival occasion cordial messages—first of congratulation for your long and honorable record, then of heartiest wishes for your future prosperity and posterity.

Bound together as we are by many common ties of scholarship and high endeavor, we have pride in the past achievement of the University of Tennessee, and faith and good will in the service that lies before it in the Twentieth century.

Although representing institutions differing from one another in the form of their organization, it is not necessary that I should speak to you with divers voices. We are one in the spirit—the spirit of true catholicity in the affairs of church and state.

The tendency nowadays to differentiate and discriminate between universities because of certain technical differences in the matter of their foundation, does not seem to me wise. The real test is in the spirit of administration. The institution upon a church foundation that exists to propagate the doctrines of the religious organization which is behind it, might be called a seminary but not a university. With just as much reason would a state university be justified in defending the peculiar tenets of the political party in power or a private foundation in reflecting the opinions of the individuals who endowed it.

“Our brotherhood” says President Hadley, “knows no bound of creed. Even those institutions of learning, which, at some period in their history, have had a more or less sectarian character, tend to grow as the world grows—making their theology no longer a trammel, but an inspiration and welcoming, as friends are who contribute to that inspiration whether under the same forms or under others.

“Our common religion, so fundamental that we can all unite therein, teaches us broad lessons of reverence, of tolerance, and of earnestness; ours be the reverence of those who have learned silence from the stars above and the graves beneath; ours the tolerance which can see a good in evil, and a hope in ill success; ours the earnestness which would waste no time in the discussion of differences of standpoint, but would unite us as

leaders in the world's great movement toward higher standards in science, and in business, in thought and in life."

A university, as a place of universal search for universal truth, must be vitalized and demonetized, adapted to meet the political, economic, and social conditions of the day, in order that its many students may be equipped for their work in the world, for the duties of citizenship, for life as well as for labor—for life in the richest and most comprehensive sense of the term—the life that is more than meat.

Such a university will justify its existence and be needed in church and state—in the church to break down the sectarian spirit, and in the state to destroy the sectional spirit by the overmastering power of the university spirit.

"In order to become great—indeed, in order to exist at all," says President Butler, "a university must represent the national life and minister to it."

The completion of a century of existence suggests a retrospect as well as a prospect. In fact, upon reaching that age, we are apt to dwell too much on the past; to feel that we must go back in order to go forward, or at least to hold our ground; that the earlier born may still repair his diminishing life by contact with the dust from which he sprang. It is true that the past gives life to the present, but the present must correct the errors of the past.

We are now face to face with questions of the most vital bearing upon our future. Never was it so essential that the young men of the generation should be educated in politics and public spirit—in that spirit too, of *noblesse oblige*, which characterized our southern men of learning and of light during the first half of the Nineteenth century.

Read the lives of those great men and you will find that their one desire was to awaken the patriotism of the country and achieve for her a place among the nations, without regard to politics or party; that their strength lay largely in the fact that they were thinking, not of their party but of their country. They did not stop to count the cost, or to think of individual interest, but insisted, as upon a right, on what was noble and just and honest. They had no narrow horizon. They looked beyond the bound of their own state, or their own section. Even when they were prepared to sacrifice the union, they were not prepared to sacrifice their intellect and make one question so predominant

that they could not discuss intelligently and effectively political matters which had no relation to that one absorbing question.

Party to them was not an inert mass but a union of individuals, having momentum. They were constructive, not merely defensive. Few were ever entrusted with the national mandate unless they stood forth in their community as possessing more than a common level of intellectual capacity and educational training. Politics was a career which often ended in statesmanship.

Party bondage is fatal to personal independence, and when I think of the South in its state of political isolation, Goldsmith's playful verses said of Edmund Burke occasion a serious thought:

"Who, born for the universe, narrowed his mind  
And to party gave up what was meant for mankind."

Pray, do not misunderstand me—my point of view is educational, not political. I am discussing a condition, not the cause—although not forgetful of the struggle to keep civilization intact against all radical onslaughts and uphold the supremacy of the whites—a "tragedy of color" it has been called, resembling in some respects another tragedy long centuries past—a titanic figure, chained down with adamant rivets, all alone, uttering not a word or groan, defying the power of Zeus in frigid silence, strong in his conviction of the right. "I gave fire to mortals and caused blind hopes to dwell among them." What is the state described? That of men, who through fear of death are all their lifetime subject to bondage. Prometheus, representing the active intellect of man bestows new powers, new interests, new hopes, which at last drive them from that fear.

What our nation stands more in need of to-day is spiritual leadership, men who understand the conditions; broad-minded men, lovers of truth, lovers of justice, with a strong grip on essential principles, with an unprejudiced and statesmanlike view of the problems confronting us.

Will our universities supply the need? Here in the South, where our civilization takes its root deep in the past, strengthened and purified by the noble home-life, consecrated by Christian piety, disentangled from the materialistic and multitudinous impressions of a less homogeneous environment, what splendid thinking shops our universities should be for giving to the people a cleansing definition of the Nation's Hope. "I caused blind hopes to dwell among them"—the great but ill defined hopes of our mighty Democracy.

Throw a bridge from Prometheus to Isaiah, from the Hellenic to the Hebrew, the cleansing sacrifice of the Christian, the final ground of the democratic definition of the Nation's Hope.

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### **President Ayres**

It is a very great pleasure to have with us on this occasion the Governor of Tennessee. The centennial celebration of the University of Tennessee would not have been complete without his presence. We know, however, that it is a sacrifice that he has come to us because the affairs of state are pressing. We appreciate fully the influence brought to bear by him which contributed very largely to our success before the Legislature of 1907, which we consider to be more than ordinary success, in that in our judgment it constitutes the first real recognition of the duty of the State to strengthen and assist this University. Therefore we extend to Governor Patterson a most cordial welcome, and express the hope that he will often visit the University to inspect our work and give us words of good cheer.

I take great pleasure in introducing Governor Patterson.

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### **CENTENNIAL ADDRESS**

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#### **His Excellency Malcolm R. Patterson, Governor**

*Mr. President, Ladies, and Gentlemen:*

I am very thankful indeed for this cordial reception that you have given me, and I want to thank most sincerely Dr. Ayres for his kind words. This is particularly pleasing because in the life of the politician kind words are not always said of him and I suppose that I have had my share of the other kind.

I am glad to be here on this occasion, not only personally but in my official capacity, and participate in these centennial exercises of the University of Tennessee. I believed that this University, and that educational institutions generally, in Tennessee, were not receiving the support that they deserved. Tennessee is not a poor state, it is a rich state. We ought not to have poor ways. It is rich in material growth. It is rich in its educational institutions, and it is richer still in its manhood and womanhood.

I sought in every way I could to encourage appropriations by the Legislature to legitimate objects. I recommended an increase in the appropriation to the University of Tennessee because I knew of the good work this institution had accomplished not only for the State but for the South, and I believed that the money would be wisely and honestly spent. If I have contributed anything towards the success and permanency of this institution I feel gratified. I wish to remark that I welcome as the Governor of Tennessee the distinguished gentlemen who have traveled far to be with us on this occasion—one from the State of Maine, in the far East, another from the State of Wisconsin—and to assure them that they are in the house of their friends, and that while Tennessee and Wisconsin are far apart physically yet they are one in thought and in American spirit.

I believe that the educational interests of Tennessee are upon a sound and very satisfactory basis. Tennessee was particularly fortunate in having for its superintendent of instruction such an able instructor as Professor Mynders. He made a fine reputation all over the State and had endeared himself to the teachers and the school interests generally. Sometimes in the exigencies of politics a change is required. I wanted to find a man who could fill Prof. Mynders' shoes, and I chose the biggest man I could find; and he, I think, is rather too big for when I stand beside him I feel myself small indeed.

However, I am sure that the interests of this State will be entirely safe in the hands of Professor Jones, and that the people will be satisfied with his work in so far as the educational interests of the State are concerned; and I want to call your attention to another fact, inasmuch as we are celebrating today, and that is that President Brown Ayres was born in the city of Memphis. That proves, if you are not ready to admit what I have already said, that something good can come from Memphis. I am glad that every delegate in the House and Senate stood by the University of Tennessee in this appropriation, and I am down here on this program for a speech on the Centennial, this Centennial of the University's history. Owing to some misapprehension I did not know that this subject was assigned to me until I came here this morning. The fault is not with President Ayres, or any one else but simply one of those things that are likely to occur, and therefore what I say will not be upon the subject allotted to me. You all know the history of this University and

the development of this magnificent institution of which we are so justly proud. I wish briefly, therefore, because the hour is growing late, to say something about education from another standpoint; not from the standpoint of the school man possibly, but from the standpoint of one who is thoroughly and vitally interested in the great work of the education of the people. Too much cannot be said for education; not the heart and of the soul and of the body. That boy or girl is only half educated who is educated in mind only. Sometime ago, and in another city, I was in the studio of an artist, who was very distinguished in his profession, and I was viewing an allegorical painting which had won fame on two continents. While standing there gazing upon it, with only half a conception, the artist with whom I happened to be acquainted, came and pointed out to me the lines of that beautiful masterpiece. Looking over the picture I began to realize what American education meant, for, as human beings, we should know and appreciate all that is spread out before our vision by the master painter who has put it upon canvas. We must know and we must understand—the curtain will never be lifted. We can never know all or understand all, but the more we know and the more we understand the nearer we approach the perfect and spiritual. I believe in the education of womanhood. In this institution there is co-education. I am sure the young men do not object to that—whether the young ladies do or not. I believe in equal opportunities for men and women so far as education is concerned. I do not think that the door of knowledge should be closed to one and opened to the other. It was Spencer, I believe, who in one of his famous lectures said,

“Let us have sweet girl graduates by all means.”

Probably as remarkable as any other remarkable phenomenon in this century of phenomena, is the changed duty and status of woman to the State, and it is not surprising that in this great country woman should have won her way. The new opportunity came to her because man came to the conclusion that he did not want a slave for a companion. So that we find in this country business open to women in nearly all the vocations of life. We find her in the schools, in the churches, and in the legal profession sometimes, in the counting houses, in the offices, and it is a tribute to our Southern country that woman can work and toil for herself and win her own bread and bring it to those who are dependent without losing her fine womanly qualities.

Sometimes it is said that men and women can act alike—I don't believe that. I never put woman down on a level with men. I want to see her above him. Man must have an ideal in his life. He can't find it in the lower element. He has got to find it, or not find it at all, in the women who love home. I wish to say a word to these young men and only a word. It is a privilege young gentlemen to live in this century; a privilege to go to this institution and receive the instruction of the able corps of teachers under whose tutorship you have been, but as you now pass from the school out into the world I tell you it is a privilege to live in this world and in this century. Some one of these gentlemen has said, I forget now which, that the progress in the last fifty years—yes, in the last twenty-five years, staggers an ordinary mind in contemplation. The substitution of mechanical power—the changes that have been wrought in science and in art, in the vocations of life, are astonishing, to say the least of it. There was never such a time in the history of all the world for true men, brave men, courageous men, men who are not afraid to do and to act. Your responsibility is great—your opportunities are greater. There never was a time when the fruits were so easy to gather for the young man well equipped for the battle in this great world of ours to-day. It is a big world.

It is too big for Lilliputians. When you go out be a man. I have no advice to give you. I have no words of admonition. You have learned what is right and pure and noble at your mother's knee and in the nursery. I will tell you when you go out in the world, go out, be men, big men, brave men, and honest men, true men. Do not deceive, do not lie, do not steal, do not slander. The magnificent character in this world is the man who will tell the truth. The meanest character in this world is the man who is untruthful in speech. Be truthful not only in thought and in words but in actions. The meanest woman in the world, I think, is the one that would rather repeat slander than have a new spring bonnet or hat. It is not only a privilege, young ladies and gentlemen, to live in this world, and in this century of ours, but it is a privilege to live in the United States of America. This is the greatest country on the globe. Sometimes young men and women leave colleges and universities knowing more of the university history than they know of the history of their own country. Let me commend to you a study of the history of your own country, for there is not in the preserved annals

of the world a history so interesting and instructive as the history of these United States. There is no history of Europe and none of the world that can equal in interest the drama this Republic has played among the nations of the world. There is nothing in the War of the Roses, nothing in ancient times that can approach the dark tragedy which overshadowed the country with a pall like night, a tragedy which began at Fort Sumpter and ended at Appomattox. This is the greatest country in the world because it ought to be, as it has the greatest people and they love it the best. There are more happy homes, more churches, more good men and more good women, and more happiness in the Republic of America than in any other spot on the footstool of God.

Love your country, young ladies and gentlemen, for as you are patriotic so you will find success in your country. It is not only a privilege to live in this republic, but it is a privilege to live in the South. I do not know that we understand ourselves the remarkable progress and material growth that this section of the country has made in the last twenty-five years. I say this because here is your section, here is your responsibility, here is your duty, here is your opportunity. There is no reason for a young man to leave this section to go to any other section of country to make a career for himself. Here at home are the opportunities for the young men of brains. I wish to thank my distinguished friend, Mr. Caldwell, for everything he said of good looks. I am afraid that he was rather inclined sarcastically, because if I had been running upon my looks, ladies and gentlemen, I should never have been the Governor of Tennessee, and no one is more conscious of that fact than I. He says that when he made the remark here on one occasion to you that we were one again, the remark was cheered. It ought to be cheered. Why? Because it represents the sentiment of this country, young ladies and gentlemen, and is worth more than all the gold and silver piled mountain high. Without sentiment a man is an empty husk.

When I was a member of Congress two or three years ago I witnessed a scene in the House that I was glad to witness, and always recall with a very great deal of pleasure. It was on the occasion of the address of Secretary Hay, the highly educated and gifted man, at the memorial exercises of President McKinley. We were all told, of course, how the assassin laid the President of the United States low, and when that news was flashed over the country there was no section that regretted it more than

the South. No section watched with more anxiety that the spark of life should not be fanned out than the South, and when that great man and great American died there was no section that shed more genuine tears over his bier. We cherish the memory of McKinley, and it is a beautiful sentiment. It makes us better men and better women. Not long ago I read in a newspaper that the sweet, gentle, and patriotic wife who had been an invalid for years, whom he loved, and who had suffered from the day her husband had died, who had prayed God if in his Providence he should go, she should go also, and we read how that gentle, sweet, and tender spirit went out and crossed the dark river to meet the spirit of the brave American and true husband, and the little boys who had gone over in their infancy, and I don't believe that there are any people in the world that cherish that kind of sentiment more than the American people. It is this that makes the American woman pure and the American man brave.

As I was going to say about Mr. Hay—his address was a masterpiece of its kind; he spoke of the home of McKinley and of his real life, and that is the type that it would be well for the young man to study because he was a very high type of man and a very high type of citizen; but while we are Americans do not let us forget that Americans are not going to think any less of us because we have not prospered to-day, and we do not forget the past, and when we remember the past we are stronger in the faith. Let us remember to-day the civilization of the old South, and the proud old name of gentleman that attached to the Southern man.

Let us remember to-day that civilization, the best that ever graced this earth. Let us not forget the heroes who died for what they thought was right. Let us not forget the Southern man who stood with the white man. Let us not forget to-day that we are to strew flowers and honor the Confederate dead. Let us not forget to-day that at the capitol of the Confederacy, in old Virginia, a monument to the dead chieftain of the Confederacy is unveiled, and let us not forget to honor and to reverence the memory of Jefferson Davis.

I do not want to take more of your time. It has been the greatest pleasure for me to be here, to meet, as I do with you, these distinguished visitors from sister states. And, to those in charge of the educational interests of our own State I will say that

I am glad to contribute whatever I can to the cause of education in the State that has so highly honored me.

Mr. Chairman, ladies, and gentlemen, I thank you most heartily for your attention.

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## BENEDICTION

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**Rev. Dr. John H. Frazee**

May the praise of our Almighty Saviour, Jesus Christ, and the love of God, and the communion and fellowship of the Holy Spirit rest upon us now and forevermore, Amen.





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